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A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

BY JOHN SHAKESPEAR,

PROFESSOR OF ORIENTAL LANGUAGES AT THE EAST INDIA COMPANY'S
MILITARY SEMINARY.

سُخن کي طلبگار ھين عقلمند ، سُخن سي ھي نامِ نڪو بيان بلند
سُخن کي کرين قدر مردانِ کار ، سُخن نام اُن کا رکھي برقرار

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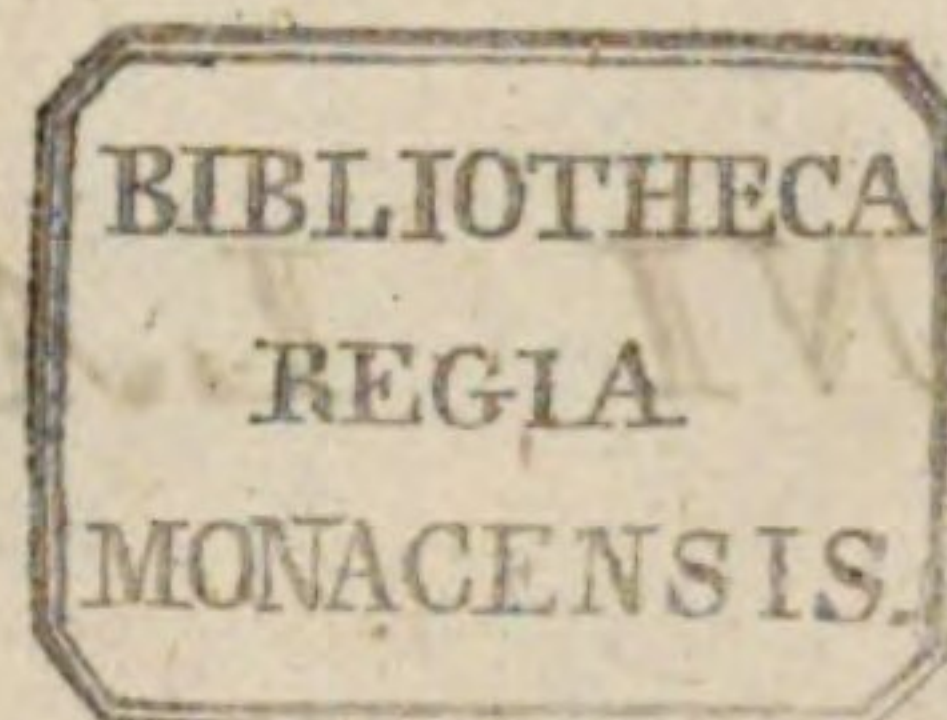
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And Sold by BLACK, PARRY, and CO., Booksellers to the Honorable East-India
Company, Leadenhall Street.

1813.

G R A M M A R

OF THE



BY JOHN SHAKESPEAR

PROFESSOR OF ORIENTAL LANGUAGES AT THE EAST INDIA COMPANY'S
MILITARY SEMINARY.

مقدمه
برای تعلیم و ترویج زبان فارسی
در مدارس و کتبخانه

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FOR

MANAGING THE AFFAIRS

OF THE

Hon. United Company of Merchants of England,

TRADING TO THE EAST-INDIES:

THIS GRAMMAR,

WRITTEN UNDER THEIR PATRONAGE,

IS

WITH GREAT DEFERENCE AND RESPECT,

DEDICATED BY

THEIR MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

THE AUTHOR.

London, 13th April 1813.

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WITH A FULL HISTORY AND RECORD

DEDICATED BY

THEIR MOST OBEISANT AND

LOYAL SERVANTS

THE AUTHOR

LONDON: 1844. 4th ed. 1813.

ADVERTISEMENT.

SINCE the very copious and original Grammar of the Hindustani Language, published by Dr. Gilchrist at Calcutta in 1796, has become out of print, the students of that useful dialect, though much encreased in number by the provident arrangements of the Honorable East-India Company, have been able to obtain no elementary work for their aid in acquiring a knowledge of the characters, at the same time with the grammatical rules, of the language. The following attempt has, therefore, been made to supply this deficiency: and the author cannot omit declaring, in the first place, that he stands indebted to Dr. Gilchrist for whatever information he may have acquired, relative to

the principles of the language here undertaken to be explained ; this obligation, too, was conferred, not only by means of that gentleman's valuable publications, but also through oral instruction most liberally and kindly communicated.

The chief aim in this work is to exhibit the outlines of grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. But, the rules of Prosody in Hindustani being, like those of the Persians, borrowed from the Arabic, will be omitted altogether ; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general : and, such peculiarities only of Syntax will be noticed, as differ from the idiom of the English.

Where Indian words shall be represented by Roman characters, no system previously devised may be strictly adhered to in the following sheets ; though such different letters, for the most part, as have been appropriated by others to the like purpose, will be stated with the alphabets. Thus, *a*, *i*, and *u*, will be respectively

adopted for the Arabic *fathah*, *kasr* and *zamm*, and $\bar{a}$, $\bar{i}$, $\bar{u}$, *e*, *o*, *ai*, *au*, for the several long vowels and for the diphthongs : but some highly esteemed authors have preferred *u* for *fathah*, *oo* for *zamm*, *a* for the first of the long vowels above mentioned, *ee* for the second, *oo* for the third, and *ue* *uo* for the diphthongs, using *i*, *e*, *o*, in like manner as will be here observed : for information, however, on this and on many other subjects, I beg leave to refer the reader to Dr. Gilchrist's well known productions, in which these points are already fully explained. The final letter, moreover, termed *hā-i mukhtafī* in Arabic, and in Sanscrit *visargah*, will be here represented by *h* in the Roman characters : and the Sanscrit *anuswārah* will be denoted by *n* with a point above, thus $\dot{n}$; as the ṇ if ever met with, will be distinguished with a point beneath the same letter, as $\underset{\cdot}{n}$.

Though, in the Persian character, a simple و is generally used by the Indians for *anuswārah*, yet methods have been devised to give it a peculiar representative. In Dr. Gilchrist's system, و divested of its point is adopted, as و . But, whilst the author sees how little necessary such distinctions are for the people

of India, and for others conversant in the language, he has ventured, for the purpose of guiding mere learners in the pronunciation, to mark this letter, when it occurs at the end of a word, and in the grammatical part of the work only, with an extraordinary point above, as ن̣; in the Appendix, however, this will be omitted, as deviating from the general usage of the people of India, to which, in practice, it seems clearly best to conform.

The heavy Indian letters, which have no correspondents in the Persian alphabet, must be denoted by some distinctive mark or character: thus, the ژ ڙ ڙ ڙ are sometimes denoted by a small ٻ, and at other times by extraordinary points, placed over the ت ٻ &c. In the following sheets the latter expedient will be preferred: but, instead of four points over the ٻ as is usually found in manuscripts, two only will here be used; because it is difficult to print so many correctly, and because it seems most systematic to add the same number in this instance, as is given to the letter ت for the like purpose. The other heavy, or aspirated, letters are necessarily denoted by the addition of ڙ: and the round form of the character will here be used in this subser-

vient capacity, as the longer form will be discriminatively adopted, when practicable, for the simple consonant; so, ك (k'hā) ك (kahā).

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks will be noted, where they may appear requisite for that purpose and can be introduced: yet, the vowel *fathah* will be commonly omitted, and ought in most instances to be understood if none other is marked; except before the *wāw-i majhūl* and the *yā-i majhūl*, which being incapable of the Arabic notation, will consequently be designated without any vowel preceding.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal, verbs; and, also, by observing what portions of a verb may be used substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of

writing in both the Persian and Nagari characters are wholly due; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

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A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

CHAPTER I.

The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but, it is also termed *Rekhtah* (scattered) on account of the variety of languages interspersed in it; though this name is said to be more peculiarly applied to poetic com-

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positions, formed, in the language here treated of, agreeable to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it appears to be the *Hindavī*, formerly prevalent in the extensive empire, of which *Canoj* was the capital; * or, the existing dialect of the district of *Braj*, called *Braj B'hak'ha*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words; thus forming the modern *Hindūstānī*. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as the *Devanāgarī* or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prācrit Languages, in the seventh volume of the Asiatic Researches.

PERSIAN ALPHABET.

Names of the Letters.	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
اَلِف alif	۱	a, a or u	صَاد sād	ص	s or s
بِي be	۲	b	ضَاد zwād	ض	z or z
پِي pe	پ	p	طَوِي toe	ط	t or t
تِي te	ت	t	ظَوِي zoe	ظ	z or z
ثِي se or the	ث	s, s or th	عَيْن ain	ع	a, u, i, o, &c.
جِيم jīm	ج	j	غَيْن ghain	غ	gh
چِي or چِيم che or chīm	چ	ch	فِي fe	ف	f
حِي he *	ح	h or h	كَاف kāf	ق	k or q or c
خِي khe	خ	kh	كَاف kāf	ک	k
دَال dāl	د	d	گَاف gāf	گ	g
زَال zāl	ذ	z, z or dh	لَام lām	ل	l
رِي re	ر	r	مِيم mīm	م	m
زِي ze	ز	z	نُون nūn	ن	n
ژِي zhe	ژ	zh	وَإِو wāo	و	w, v, ū, o, au, &c.
سِين sīn	س	s	هِي he †	ه	h
شِين shīn	ش	sh	يِي ye	ي	y

* Called by way of discrimination حَائِي حُطِّي (hā-i hutti) as the other

† He is termed هَائِي هَوَز (hā-i havwaz) or هَائِي مَدَوَرَة (hā-i mudavwara).

Of this alphabet پ (pe), چ (che), ژ (zhe), and گ (gāf), are peculiarly Persian, the rest of the letters are borrowed from the Arabic; and, the names given to the whole, in the latter language, are اَلِف (alif), بَا (bā), بَا اَجَمِي (bā ajamī) *the Persian bā*, تَا (tā), ثَا (thā) or (sā), جِيم (jīm), جِيم اَجَمِي (jīm ajamī) *the Persian jīm*, حَا (hhā), خَا (khā), دَال (dāl), ذَال (dhāl), رَا (rā), زَا (zā), زَا اَجَمِي (zā ajamī) *the Persian zā*, سِين (sīn), شِين (shīn), صَاد (sād), ضَاد (zād), طَا (tā), ظَا (zā), عَيْن (ain), غَيْن (ghain), فَا (fā), قَا (kāf), کَا (kāf), کَا اَجَمِي (kāf ajamī) *the Persian kāf*, لَام (lām), مِيم (mīm), نُون (nūn), وَا (wā), هَا (hā), يَا (yā), agreeable to the order in which they are before arranged.

The vowels and other orthographical signs are,

- زَبَر (zabar) or فَتْحَة (fathah), denoted by *a* or *u*.
- زِير (zer) or كَسْر (kasr) or كَسْرَة (kasrah), denoted by *i*.
- پِش (pesh) or زَم (zamm) or زَمَة (zammah), denoted by *u* or *oo*.
- هَمْزَة (hamzah) which supplies the place of *alif* in many situations where the latter cannot be used; and, it is uniformly moveable or accompanied by one of the vowels above noticed; whilst *alif* is always quiescent, or devoid of them: so, in أَب (ab) the first letter is rightly termed *hamzah*; but, in بَا (bā) the second is *alif*.

‘or’ جَزْم (jazm), which shews that the subscribed letter is ساکن (sākin) *quiescent*, that is, having no vowel to be sounded after it.

مَدَّة (maddah) or مَد (madd), which placed over ا (alif) called then اَلِفٌ مَمْدُودَةٌ (alif-i mamdūdah) extends its sound; hamzah and alif being in such cases united; so آب (āb.)

تَشْدِيد (tashdīd), which shews that the letter underneath must be pronounced double; so, حَق (hakḳ) *right*.

وَصْلٌ wasl, which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation, as اٰخِرُ الْاَمْرِ (ākhir-u-lamr) *the end of the affair*; and the ل (lām) is converted in sound to the next following letter, if this be ت or ن or ل or ط or ض or ص or ش or س or ز or د or ث or ت, which then takes *tashdīd*, and is pronounced as double; so, اَوَّامُ النَّاسِ awāmm-u-nnās *the common people*.

To these may be added the Arabic تَنْوِين (tanwīn)* formed in

* Of the terms here used, پِیش and زَبَر are Persian words, the rest are Arabic. زَبَر *above* and زَبَر *under* are given as names to the vowels from their respective positions; پِیش *before*, on account, perhaps, of its being sounded at the fore part of the mouth. فَكْه

writing, by doubling the vowel with which it terminates, and subjoining *alif* if that vowel happens to be *fathah*; so, ^سخُصُوصٌ (khusūsun) ^نخُصُوصًا (khusūsīn) ^نخُصُوصَانِ (khusūsān) *particular, particularly*: the vowel in such cases being sounded with a nasal ن (nūn) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other: thus, the *dāmans* or tails are, for the sake of expedition and symmetry in writing, reduced in size and somewhat altered in shape before a subsequent letter in the same word: the characters, ژ ز ر ذ د ا and و, however, admit not of curtailment in any shape, or of having any letter subjoined to them, except

opening, because the vowel is uttered with the mouth open: کسر or کسره *breaking*, because the voice is broken, as it were, in the enunciation: ضمّ or ضمه *contraction*, from the manner in which the lips are drawn together: همزه *compression*, as it is uttered with a slight compression of the throat; جزم *amputation*, because the utterance is severed by it: مدّ or مده *extension*, because it prolongs the enunciation of a letter: تشدید *corroboration*, as it doubles the power of a letter: وصل *conjunction*, from its joining together words: تنوین *nunation*, or, addition of the sound of the letter ن (nūn.)

occasionally in the broken or running hand : and the usual compounds ک (kā), گ (gā), ل or لا (lā), and ه (hā), might arrest the progress of the learner, were they not here submitted to his observation.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nagari system of writing, as will be shortly exhibited, yet no corresponding simple characters exist in the Persian alphabet ; the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

ا (for ا a) According to the orthography of the Arabs, ا (alif) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamzah* in such cases ; this compound is therefore called *همزة مفتوحة* (hamzah-i maftūhah) *hamzah with fathah*.

آ (for آ ā) *همزة ممدودة* (hamzah-i mamdūdah) or *ألف ممدودة* (alif-i mamdūdah) *hamzah or alif with maddah*.

إ (for إ i) *همزة مكسورة* (hamzah-i maksūrah) *hamzah with kasr*. In Arabic and Persian words, how-

ever, when hamzah with kasr follows alif immediately, the former is termed ^{هَمْزَةٌ مُلَيِّنَةٌ} (hamzah-i mulaiyanah) *softened hamzah*, and may be distinguished by two points beneath, as ^{يِ}.

* ^{يِ} (for ^{يِ}) (hamzah-i maksūrah wa yā-i maarūf) *hamzah with kasr followed by yā-i maarūf*. In all situations, however, except at the beginning of a word, ا (alif) is dropped, and the ي (ye) called ^{يِ} (yā-i maaruf) *the known ye*, is used either with or without the vowel here marked, to denote this sound.

^{أِ} (for ^{أِ} u) ^{أِ} (hamzah-i mazmūmah) *hamzah with zamm*.

* ^{أِ} (for ^{أِ} ū) ^{أِ} (hamzah-i mazmūmah wa wāw-i maarūf) *hamzah with zamm followed by*

* Instead of the Arabic orthography here adopted, as far as practicable, to determine the pronunciation, certain arbitrary marks have been devised by an author of the highest repute in this path of science, and used in many valuable printed works; thus ^{أِ} for ^{أِ}, ^{أِ} for ^{أِ}, ^{أِ} for ^{أِ}, whilst ^{أِ} and ^{أِ}, are by way of discrimination used without any mark; as, ^{أِ} (ī) ^{أِ} (ū).

wāw-i maarūf. In all situations, however, except at the beginning of a word, ۱ (alif) is dropped, and ۱۰ (wāo) termed ۱۰ معروف (*wāw-i maarūf*) *the known wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

ر (for ॠ *ri*) رأي مكسورة (*rā-i maksūrah*) *re with kasr.*

ري (for ॠ *ri*) رأي مكسورة ويائي معروف (*rā-i maksūrah wa yā-i maarūf*) *re with kasr and yā-i maarūf.*

لر (for ॡ *lri*) لام و رأي مكسورتين متصلتين (*lām wa rā-i maksūratain muttasilat-u-ttalaffuzain*) *lām and re, both with kasr, pronounced closely together:* but in this and the next following letter, the *r* is sometimes dropped in pronunciation.

لري (for ॡ *lri*) لام و رأي مكسورتين ويائي معروف (*lām wa rā-i maksūratain wa yā-i maarūf*) *lām and re, both with kasr, followed by yā-i maarūf.*

* اي (for ۱ *e*) الف ويائي مجهول (*alif wa yā-i majhūl*) *alif with yā-i majhūl*: but ۱ (alif) is written at the beginning of a word only; the letter ي (*ye*) sufficing alone, in all other situations. And, as the sound denoted by it exists not in the

Arabic, the ي when used for this purpose, is called مجهول (majhūl) *unknown*; and, by way of discrimination, will here be used without any vowel marked before it.

*آي (for ऐ ai) همزة مفتوحة و يائي ساكن (hamzah maftūhah wa yā-i sākin) *hamzah with fathah and ye quiescent*: but, alif and hamzah are used at the beginning of a word only, the letter ي termed يائي ساكن ما قبل مفتوح (yā-i sākin mā kabl maftūh) *ye quiescent, the preceding letter having fathah*; serving, when fathah is written or understood over the preceding letter, to convey this sound in the middle or at the end of a word.

*اؤ (for औ o) اليف و واو مجهول (alif wa wāw-i majhūl) *alif and wāw-i majhūl*: but, for the sound here intended, alif is not written except at the beginning of a word, و (wāo) alone conveying it, if medial or final: and, when thus applied, this letter is termed مجهول (majhūl) *unknown*, because in Arabic no such power is ever given to it; and, it will here, by way of discrimi-

nation from *اُو* (ū) and *اَو* (au), be used without any vowel prefixed.

**اَو* (for *औ au*) *همزه مفتوحه وواو ساکن* (hamzah muftūhah wa wāw-i sākin) *hamzah with fathah and wāo quiescent*: but *ا* (alif) cannot be written for this purpose except at the beginning of a word, *و* (wāo), called *واو ساکن ما قبل مفتوح* (wāw-i sākin mā kabl maftūh) *wāo quiescent following a letter with fathah*, serving, if *fathah* precedes, to denote this sound in all other cases.

نُونِ مَغْنُونَه (nūn-i ghunnah) or *نُونِ غَنَّة* (nūn-i ghunnah) or *ن* (for *ن n*) *nasal nūn*. But the Nagari letter may be used occasionally for any nasal.

کَافِ ثَقِيلَه (kāf-i sakīlah) *heavy kāf*. (for *ख k'h*)

کَافِ عَجَمِي ثَقِيلَه (kāf ajamī sakīlah) *heavy Persian kāf*. (for *घ g'h*)

کَافِ عَجَمِي مَغْنُونَه (kāf ajamī maghnūnah) *nasal Persian kāf*. (for *ङ ng*)

جِيمِ عَجَمِي ثَقِيلَه (jīm ajamī sakīlah) *heavy Persian jīm*. (for *छ ch'h*)

جِيمِ ثَقِيلَه (jīm-i sakīlah) *heavy jīm*. (for *झ j'h*)

يَايِ مَغْنُونَه (yā-i maghnūnah) *nasal ye*. (for *य ny*)

ت (for ت t) تَائِي مُثْقَلَه (tā-i-musakḳalah) *heavier te.*

تِه (for تِه t'h) تَائِي اَثْقَل (tā-i-askal) *heaviest te.*

د (for د d) دَائِي مُثْقَلَه (dāl-i-musakḳalah) *heavier dāl.*

دِه (for دِه d'h) دَائِي اَثْقَل (dāl-i askal) *heaviest dāl.*

ن (for ن n) نُونِ ثَقِيلَه (nūn-i-sakīlah) *heavy nūn.*

تِه (for تِه t'h) تَائِي ثَقِيلَه (tā-i sakīlah) *heavy te.*

دِه (for دِه d'h) دَائِي ثَقِيلَه (dāl-i sakīlah) *heavy dāl.*

پِه (for پِه p'h) بَائِي عَجْمِي ثَقِيلَه (bā-i ajamī sakīlah) *heavy Persian be.*

بِه (for بِه b'h) بَائِي ثَقِيلَه (bā-i sakīlah) *heavy be.*

كِه (for كِه k'h) كَائِي اَثْقَل (kāf-i askal) *heaviest kāf.*

چِه (for چِه ch'h) جِيمِ عَجْمِي اَثْقَل (jīm ajamī askal) *heaviest Persian jīm.*

† These letters are sometimes pronounced rather as r, r'h, than d, d'h; in which case they may, distinctively, be written ر (ر) رِه (رِه).

‡ In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; بَا تَازِي خَفِيفَه (bā tāzī khafīfah) *the light Arabic bā*; جِيمِ تَازِي خَفِيفَه (jīm tāzī khafīfah) *light Arabic jīm, &c.*

THE DEVANĀGARĪ ALPHABET.

VOWELS.

अ *a* or *u*, आ *ā* or *a*; इ *i*, ई *ī* or *ee*; उ *u* or *ōō*, ऊ *ū* or *ōō*;
 ऋ *ri*, ॠ *rī* or *ree*; लृ *lri*; लृ *lri* or *lree*; ए *e*, ऐ *a* or *ue*;
 ओ *o*, औ *au* or *uo*; ण *n*; : (final *h* silent) *ah*.

CONSONANTS.

क <i>ka</i> ,	ख <i>k'ha</i> ;	ग <i>ga</i> ,	घ <i>g'ha</i> ;	ङ <i>nga</i> .*
च <i>cha</i> ,	छ <i>ch'ha</i> ;	ज <i>ja</i> ,	झ <i>j'ha</i> ;	ञ <i>nya</i> .*
ट <i>ta</i> ,	ठ <i>t'ha</i> ;	ड <i>da</i> ,	ढ <i>d'ha</i> ;	ण <i>na</i> .*
त <i>ta</i> ,	थ <i>t'ha</i> ;	द <i>da</i> ,	ध <i>d'ha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>p'ha</i> ;	ब <i>ba</i> ,	भ <i>b'ha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ;	ल <i>la</i>	व <i>va</i> or <i>wa</i> .	
श <i>sha</i> or <i>sa</i> ,	ष <i>k'ha</i> or <i>sha</i> ;	स <i>sa</i> ,	ह <i>ha</i> ;	क्ष <i>ksha</i> or <i>ch'ha</i> .

* These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied: and, श though properly sounded as *s* obtusely on the palate, is generally adopted to represent the Arabic letter ش. ड and ढ are, moreover, frequently pronounced as *ra* and *r'ha*, by striking the

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ and the rest are denoted by the following letters :

ॐ ā, a; ॐ i, ॐ ī, ee; ॐ u, ॐ ū, ॐ oo; ॐ ri, ॐ* rī, ree;
ॐ* lri, ॐ* lri, lree; ॐ e, ॐ ai, ue; ॐ o, ॐ au, uo.

Though, in repeating the alphabet, it is usual to say a, ā, i, ī, &c. ka, k'ha, ga, g'ha, &c. simply, as noted above ; yet, in naming the letters, कारः (kārah) or कार (kar) is generally added to the sound of each : so, अकार (akār) the letter अ, ककार (kakār) the letter क ; but • the mark for a silent nasal is called अनुस्वारः (anuswārah), as : (final h silent) is termed विसर्गः (visargah).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :

अक आका इकि ईकी उकु ऊकु ऋकृ ॠकृ लृकृ
aka . ākā . iki . ikī . uku . ūkū . rikri . rīkrī . lrikri .

लृकृ एके ऐकै ओको औकौ
lrikri . eke . aikai . oko . aukau .

tip of the tongue inverted on the palate : and to denote that variation a point may be subscribed, thus ढ़ ra, ढ़ r'ha.

The vowel अ is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a mark of elision subscribed, as at the end of बात् (bāt) *a speech*. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last: so, क्ल *kl*, त्स्य *tsny*: some consonants, however, retain the upright stroke though another be subjoined; as, क्क्य *kky*, and in a few of the compounds little or no resemblance appears to the simple letters, as in ज्ञ *jny*, क्ष *ksh*: and the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr*; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ्र as र्क *rk*, र्ग *rg*; and this letter is in grammars generally called रेफ (*rep'h* or *rep'ha*).

To denote such Arabic or Persian letters as have no exact

correspondents in the Nāgari alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice, points beneath them might conveniently be adopted to shew the extraordinary use made of them. Thus :

स for ث	त for ط
ह — ٢	ज — ظ
ख — ٢	ञ — ٤
ज़ — ٢	ग — ٤
ज़ — ز	फ — ف
ज़ — ژ	क — ق
स — ص	। (final) ١ (alif-i maksūrah)
ज़ — ض	न for ٢ (tanwīn)

By some European authors, however, whose opinions command great respect, and whose practice ought to be known, the following characters have been preferred to some of those before given, and used in many valuable works published by them: thus,

व स य ह व्य च क ण ण ण व्य व ऊ रे ऐ स्म

شن آي اي او و كه ظ ژ ز ذ ده خ ح ه ث ب for
but such distinctions are never found in the manuscripts of the natives.

CHAPTER II.

On Pronunciation.

ا ا. According to the orthography of the Arabs, initial alif (ا) has no sound but that of its accompanying vowel; which, in this case, is *fathah* (َ), and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ آ ā, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.

إ إ i, as *i* in *fin*, being the power of the vowel *kasr* (ِ) merely in the Arabic character.

اي إ ī, as *ee* in *peer*; being the last doubled in sound.

أ أ u, like *oo* in *wool*, or as *u* in *pull*; being the power of the Arabic vowel *zamm* (ُ) simply.

أو ū, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

اي ع e, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i majhūl*, apparently so termed because not known in the Arabic; and though of frequent occurrence in the Persian language, it has no peculiar character to distinguish it.

ऐ ai, like *i* in *dire, fire*; being, in Arabic, a compound of *fathah* and *ye quiescent*.

او ओ o, as *o* in *bone*; being the power of *wāw-i majhūl*, so termed because unknown in Arabic; and, though of frequent occurrence in the Persian language, it has no distinctive character in the Persi-Arabic orthography.

औ au, like the German *au*, or the English *ou* in *our*; being, in Arabic, a compound of *fathah* and *wāo quiescent*.

ب b, as the English *b*.

भ b'h, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

प p, as the English *p*.

फ p'h, as *p* with an aspiration, sensibly though closely expressed as one letter only.

त t, as in *tube* nearly; being uttered softly by protruding the tip of the tongue between the teeth.

थ th, like the last, sensibly aspirated, but as one letter only.

ट t, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the

head. This *t* and the *d* following are pronounced more harshly, or with the tip of the tongue higher on the palate than the English letters of these forms ; whilst the ت (ت) and د (د) require a softer enunciation, more on the teeth, or rather between them.

تھ *t'h*, as *t* with an aspiration, sensibly but closely expressed as one letter.

س *s*, as *s* in *sin* by the Indians ; but, by the Arabs more like *th* in *thing*.

ज *j*, as *j* in *judge*.

झ *jh*, as *j* with an aspiration sensibly uttered together.

च *ch*, as *ch* in *church*.

छ *ch'h*, as *ch* with an aspiration sensibly expressed together.

क्ष *ch'h*, variously pronounced and denoted as *ch'h*, *k'h*, or *ksh*.

ह *h*, as *h* forcibly expressed.

ख *kh*, as *k* mixed with *h* and sounded by compressing the top of the throat, like the Scottish *gh* or the German *ch*.

द *d*, as *d* in *dew* nearly ; being softly uttered by pro-

truding the tip of the tongue between the teeth.

ध *d'h*, as *d* aspirated.

ड *d*, as *d* in *dull* nearly ; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue far back on the palate.

ढ *d'h*, as the last, aspirated.

ञ *z*, like *z* in *zeal* by the Indians ; but, by the Arabs, as *dh*.

र *r*, as *r* fully sounded with the tongue vibrating on the palate ; or, as in the French *amour*.

ऱ *r*, as *r* pronounced with the point of the tongue reverted on the palate.

ॠ *r'h*, as the last, aspirated.

ऌ *z*, as *z* in *zeal*.

ॡ *zh*, as *s* in the English word, *pleasure* : or, as the French *j*.

स *s*, as *s* in *sin*.

श *sh*, as *sh* in *shine*.

ष *s*, as *s* in *sin* by the Indians ; but, by the Arabs, more forcibly with a mixture of *w*.

ञ *z*, as *z* in *zeal* by the Indians : but, by the Arabs, with a mixture of *w*.

ط त *t*, as *t* in *tub*; by the Arabs, however, it is more forcibly uttered on the palate.

ظ ज *z*, as *z* in *zeal* by the Indians; but by the Arabs, rather as *tdh*.

ع ا, this letter, with the Arabs is a deep guttural consonant; by the Indians, however, it is but very slightly, if at all pronounced; and, the mere vowel used with it is noted, in the Nagari character, when it exists at the beginning of a syllable; so, in that character, for ع, अ may be adopted; for ع, इ; for ع, उ.

غ ग *gh*, as *g* articulated with roughness of aspiration, formed by compressing the top of the throat, much like the Northumbrian *r*, or the *gha*, *gha*, *gha*, uttered in gargling.

ف ف *f*, as *f* in *fin*.

ق क *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound, like the guggling of water from a narrow necked bottle.

ک ک *k*, as *k* in *king*.

क ख *k'h*, as *k* with an aspiration softly but sensibly expressed.

क घ *k'h*, variously pronounced and denoted as *k'h* or *sh*.

ग ग *g*, as *g* in *give*.

ग घ *g'h*, as the last with an aspiration.

ल ल *l*, as the English *l*.

म म *m*, as the English *m*.

न न *n*, as the English *n*.

न or ण *n*, a nasal sound merely, like that of the French in *sans*, *bon*. By this character any nasal, when silent, is represented.

न or ङ *n* or *ng*, like the nasal last noted ; or, as *ng* in *king*.

This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes ; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

न or ञ *n* or *ny*, like the preceding ; or, as *gn* in the French word *digne*.

न or ण *n*, as the preceding nasals, sounded with the point of the tongue reverted to the palate.

व *v* or *w*, as *v* or *w* in English ; or, rather a sound between them : in the Arabic characters, however, this letter, subsequent to *fathah*, becomes *au* ; and, to *zamm*, *ū*, as before noticed. But, in some Persian words, و (*wāo*) though written, is omitted in pronunciation, a slight sound of *zamm* (◌◌) only being imparted by it ; as, in خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called واو معدوله (*wāw-i maadūlah*) *the passed by wāo* ; and, may in the Nagari and Roman characters be distinguished by points underneath, as व॒ or उ॒.

ह *h*, as *h* in the English *horse*, *house* : when final, however, in Indian and Persian words, this letter is but very slightly sounded ; being then termed هاي مختفي (*hā-i mukhtafī*) *concealed he*, in Arabic ; and denoted by : (visargah) in the Nagari character.

य *y*, as *y* in the English *yoke*, *your* ; in the Arabic characters, however, this letter becomes, together with the preceding vowel, if *fathah*, *ai* ; and, if *kasr*, *ī*, as noticed above. When, more-

over, in some Arabic words, a *ye* final is preceded by *fathah*, it is then called **الف مقصورة** (alif-i maksūrah) *abbreviated alif*; and being pronounced as *alif* nearly, it may be denoted in the Nagari and Roman characters thus, **ا**, *a*, and sounded as these letters short, so **تَعَالَى** (taālā); but when joined in pronunciation to a following word, it has the power of *fathah* only, as **عَلِي الصَّبَاح** (ala-ssabāh.)

अन *an*,
इन *in*,
उन *un*,

} as the respective vowels with the sound of **न** (n) superadded.

We may further remark that, in certain Arabic words, (alif) is sounded though not written, when it may be distinguished as in **الله** **اَللّٰهُ** (allāh) *god*: and when in words of the same language **ا** (alif) is pronounced though represented by some other letter, the sound must still be attended to in the Nagari and Roman characters, and it may be denoted as in **صَلَاة** **سَلَات** (salāt) *prayer*.

CHAPTER III.

On the Noun.

1. Though the grammarians of India, as well as of most other parts of Asia, regard the verb, and perhaps with reason, as the first principle of language; yet, for Europeans, the arrangement to which they are generally accustomed may be found most convenient; and, the noun will, therefore, here take the lead of the other parts of speech. The European terms of grammar, too, though ill selected to denote their use in any language, will be preferred to the more appropriate ones of the East; that difficulties, which it is possible to avoid, may not, at the outset, arrest the progress of the learner: but, the grammatical terms borrowed from the Arabic, and often applied to the dialect here treated of, as well as to the Persian language, will be subjoined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive*; but, on the contrary, such as spring from verbs or other nouns may be termed

derivative. A noun substantive is the name of a thing, whether real or imaginary ; an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus, گھوڑا *a horse*, is a primitive noun substantive, and, اچھا *good*, an adjective of the same description ; but, بولی *speech* is derivative from بول *speak*, as ہندی *Indian* is from ہند *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied ; as, جوڑو *a wife*, خصم *a husband* ; in others, the finals آ آ frequently denote masculines ; as, ای این ت ش ن do feminines : but, most pure Sanskrit and Arabic nouns ending in آ and some of the latter tongue terminating in ا are feminine. As to the letters of the Persian alphabet, the names of ب پ ت ث چ ح خ د ذ ر ز ژ ط ظ ف و ہ ی are feminine, and those of the rest are masculine. Arabic verbal nouns of the form تفعیل are perhaps all feminine, except تعویذ *fleeing to God for protection*, which is masculine ; and, sometimes, indeed, the Poets may use these feminines as of the contrary gender. Rules, however, on this subject are extremely vague in the Hindustani ; and, practice in the language must be appealed to as the only sure guide ; for, though پانی *water*, گھی *clarified*

butter, دَہی *curdled milk*, جی *life*, موتی *a pearl*, are perhaps the only words terminating in ای which are masculine, unless by nature, yet many ending in ت ش ن are of that gender and consequently exceptions to the foregoing remarks. آدمی and ماؤں *a human being*, اسامی *a client*, چاکر نوکر خدمتگار *a servant*, کافر *an infidel*, and the like, are naturally of both genders, because applicable to either sex : and some words, such as فکر *care*, جان *life*, may be used indifferently as masculines or feminines. Nouns not here pointed out to be feminine, whether by nature or form, or which have not terminations usually appropriated to that gender, may be regarded by the learner as masculines, till, from a better acquaintance with the language, he knows how to discriminate them aright.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if ای or آن to ان or این as, شہزادی *a princess*, from شہزادہ *a prince* ; بیٹی *a daughter*, from بیٹا *a son* ; دسویں *tenth*, from دسواں ; دھوہن *a washer-woman*, from دھوہی *a washerman* ; دلہن *a bride*, from دولہا *a bridegroom* : and, if the last letter is any other vowel or a consonant, the feminine is formed by the addition of the above-mentioned terminations, or of آئی or آین so ہرنی *a doe*, from ہرن *a deer* ; نایکا *a lass*, from نایک *a lad* ; مورنی *a peahen*,

from *مور* *a peacock*; *مِهترانِي* from *مِهتر* *a sweeper*; *بَنِيَّان* the wife of a *بَنِيَا* *shopkeeper*; *گُرُوَان* the wife of a *گُرُو* *religious preceptor*. With Persian words, however, *نر* is generally used to distinguish the male, and *ماده* the female; as, *شیرنر* *a tiger*, *شیرماده* *a tigress*; *نرگاو* *a bull*, *مادهگاو* *a cow*; and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining *أد* to the masculines; so *مَلِكَة* *a queen*, from *مَلِك* *a king*.

5. In number, most nouns may be either singular or plural. The termination *آ* or *أد* of masculines in the nominative singular becomes *اي* in the same case of the plural; except the words *خُدا* *God*, *أَمْرَا* *a noble*, or *nobles*, *كَبِيتَا* *a poet*, *مُتَلَا* *a doctor*, *رَاجَا* *a prince*, *سُودَا* *trade or melancholy*, *مُصَفَا* *pure*, *دَاثَا* *liberal*, *دَانَا* *wise*, *پیدا* *produced*, which, with a very few more, chiefly proper names or adjectives, ending in *آ*, as well as masculine nouns of all other terminations, are the same in the nominatives of both numbers. Feminine nouns, whose singular termination is *اي*, assume *آن* for the nominative plural; and, to other feminines *این* is added for the same purpose. So, *پِيَالِي* *cups*, from *پِيَالَه*; *لَرَكِي* *boys*, from *لَرَكَا*; *لَرَكِيَان* *girls*, from *لَرَكِي*; *کِتَابِيْن* *books*, from *کِتَاب*. Nouns, however, borrowed from the Persian, are sometimes

made plural, agreeable to the rules of that language, by the addition of *جات* or *آن ها* to the singular; as, *ساقیان* *cupbearers*, from *ساقی*; *سالها* *years*, from *سال*; *صوبجات* *provinces*, from *صوبه*. But Arabic nouns, also, frequently assume in the plural, the various forms peculiar to the Arabic; of which the most common are like *موجودات* *beings*, from *موجوده*; *اخبار* *news*, from *خبر*; *خطوط* *elements*, from *عنصر*; *علما* *the learned*, from *عالم*; *خطا* *letters*, from *نبي*; and, sometimes, indeed, the Indian affix *اون* is superadded to these plurals of the Arabs; as, *احكامون* instead of *احكام*, from *حكم* *an order*; this latter, however, is a practice of the illiterate only, and ought not to be imitated.

6. Before postpositions, expressed or understood, masculine nouns ending in *آن* or *آ* generally convert those finals to *این* or *ای* respectively, in the singular: but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflexions of the plural are denoted by the affix *اون*, except the vocative, in which it is usually *او*: and, before these terminations, masculine nouns that have converted *آ* or *اه* to *ای*, as well as all feminines, drop

the nominative sign *این* or *ای آن*, but other masculines remain entire. So, *the slave's*, *بندی کا*, *to the horse*, *گھوڑی کو*, *from the fifth*, *پانچویں سی*, *for the sake of God*, *خدا کی واسطی*, *in the house*, *گھر میں*, *on account of the prince*, *راجا کی لپی*, *among the slaves*, *گھوڑوں پر*, *before the wise*, *راجاؤں کی پاس*, *near princes*, *گھروں کی پیچھے*, *behind the houses*, *کتابوں کی بابت*, *from among the girls*, *لڑکیوں میں سی*, *on the subject of books*. Words of two syllables, moreover, the first of which has any short vowel, and the second (˘) *zabar*, drop the latter when any termination beginning with a vowel is affixed; so, *a year* becomes *برسوں*, *a place* *جگہ*, and, on the contrary, nouns ending in (ا) *alif* may assume *ی* before the affixes of the plural; as *O mothers* from *ما*, *with medicines* from *دوا*.

7. To form the various cases, besides the nominative, in which nouns may be regarded, postpositions are generally used with them in their inflected states, if capable of inflexion, as before explained: thus:

For the genitive, or initial, case,	<i>کا</i> or <i>کی</i> <i>of</i> ;
For the dative	} or final case { <i>کو</i> or <i>کی</i> <i>to, for, &c.</i>
For the accusative	

For the ablative or	{	initial or	سي سين	}	from, by, with, &c.
		medial	سون or ستي		
	{	medial	په or پر		on, at.
			مين		in, among.

Of these postpositions *کا* alone varies so as to agree with the noun, which denotes the issue or appendage of the genitive; and, in the common construction of the language, this noun immediately follows the postposition: thus, before a masculine nominative singular *کا* is used, as *بندی کا گھوڑا* *the slave's horse*; before a masculine singular acted upon by another postposition, or before a nominative plural of the same gender, *کی*, as *بندی کی گھوڑی کو* *to the slave's horse*, or *بندی کی گھوڑی* *the slave's horses*; and, before a feminine noun in every case and number, *کی* is adopted, so, *بندی کی گھوڑی* *the slave's mare*, or, *بندی کی گھوڑیاں* *the slave's mares*. The rest of the postpositions admit not of change, and are used as *راجا کو* *to the prince* or *the prince*; *شہزادی سی* *from the prince*; *دروازی پر* *at the door*; *گھر میں* *in the house*; *اُس عرصی میں* *in that space of time*. But, besides the postpositions above mentioned, there are many words adapted to a similar purpose; and as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require,

according to the gender of those nouns, *کي* or *کي* before them, though in some instances, *کي* may be, at times, omitted, as *در اُپر* or *در اُپر* *at the door*, *اُس کي پاس* or *اُس پاس* *near him*, *گھوري آگي* or *گھوري کي آگي* *before the horse*: and, two or more of the simple postpositions even do not unfrequently occur together; so, *گھوري پر سي* *from on the horse*, *اُس کي تين کومارا* *he beat him*, *گهر مين سي* *from within the house*.

8. The vocative may be the same as the nominative; or, it may be denoted by any of the signs *اري* or *يا* *اي* *او اچي* *اي* before the noun in its inflected state, if singular and capable of inflexion, but the usual termination of this case in the plural is *او*, as before noticed: it may likewise be expressed by *بي* or *ري* *هوت* subjoined to the noun: but *اري* becomes *اري* and *ري* becomes *ري* if used with a feminine: these two signs, moreover, whether masculine or feminine, as well as *بي* and *اي* are never used except in a disrespectful, or contemptuous, meaning. So, *اي بيتي* or *بيتا* *O son!* *هي سگهي* *O friend!* *اري* *O woman!* *ري* or *يارو* *O friends!*

9. As great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar to other languages are sometimes introduced. Thus, to shew the

connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used; and it is denoted, if actually written, after a consonant by *zer* or *kasr*, as in pronunciation it takes the sound of that vowel; subsequent, however, to words ending in *he* silent, called *hā-i mukhtafī*, or in *ye*, it is generally signified by *hamzah*; but, when *alif* or *wa* precedes, *ye* must be employed: so, *مشیر خاص شاه* *privy councillor of the king*, *بندہ خدا* *servant of God*, *ہوای خوب* *good air*. When, moreover, two Arabic substantives come together or a substantive is followed by its adjective in that language, the latter of the two words may take the article *al* and they will be united in pronunciation by the sign *wasl*, before explained, either written or understood; as, *طالِبُ الْعِلْمِ* *a seeker of knowledge, a student*, *لِلّٰهِ الرَّحْمٰنِ* *to the merciful God*. Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition *کی* and inflect the subsequent noun, if it is capable of inflexion; as, *بعد چند روز کی* *after some days*, *فی الفور* *in the instant*, *بِاللّٰہ* *by God*, *برعکس* *on the contrary*: and, *izāfat* may precede the noun, though *کی* follow; or, it may be omitted; or, even both the genitive signs may be dropped; as, *بغیر مربی کی* *without a patron*, *بدون خدا* or *بدون خدا* *besides God*, *بغیر از کھانی* *without eating*.

10. Though the people of India, in imitation of the Arabs, allow the noun, with respect to cases, but two variations from the nominative, calling the latter فاعل (actor), the genitive اضافة (relation), and the dative, accusative and ablative مفعول (acted, or, acted upon), yet, agreeable to the practice of Europeans, the declension of substantives may be exhibited as with دانه *a grain*, a masculine ending in اء thus,

Singular.		Plural.	
N.	دانه <i>a grain</i> .	N.	دائي <i>grains</i> .
G.	دائي كا كي كي <i>of a grain</i> .	G.	دانون كا كي كي <i>of grains</i> .
D.	دائي كو <i>to a grain</i> .	D.	دانون كو <i>to grains</i> .
Ac.	دائي كو <i>a grain</i> .	Ac.	دانون كو <i>grains</i> .
V.	اي دائي <i>O grain !</i>	V.	اي دانو <i>O grains !</i>
Ab.	دائي سي <i>from a grain</i> .	Ab.	دانون سي <i>from grains</i> .

Or as بيتا *a son*, ending in آ inflectible and of the masculine gender.

N.	بيتا <i>a son</i> .	N.	بيتي <i>sons</i> .
G.	بيتي كا كي كي <i>of a son</i> .	G.	بيتون كا كي كي <i>of sons</i> .
D.	بيتي كو <i>to a son</i> .	D.	بيتون كو <i>to sons</i> .
Ac.	بيتي كو <i>a son</i> .	Ac.	بيتون كو <i>sons</i> .
V.	اي بيتي <i>O son !</i>	V.	اي بيتو <i>O sons !</i>
Ab.	بيتي سي <i>from a son</i> .	Ab.	بيتون سي <i>from sons</i> .

In like manner, nouns ending in آن, that is *alif-i mamdūdah* and *nūn-i ghunnah*, change that termination to این in the inflexion of the singular and in the nominative plural, as they may convert it to اون and او if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ unchangeable and of the masculine gender.

Singular.		Plural.	
N.	دانا <i>a sage.</i>	N.	دانا <i>sages.</i>
G.	دانا کا کی کی <i>of a sage.</i>	G.	داناؤں کا کی کی <i>of sages.</i>
D.	دانا کو <i>to a sage.</i>	D.	داناؤں کو <i>to sages.</i>
Ac.	دانا کو <i>a sage.</i>	Ac.	داناؤں کو <i>sages.</i>
V.	آی دانا <i>O sage!</i>	V.	آی داناؤں <i>O sages!</i>
Ab.	دانا سے <i>from a sage.</i>	Ab.	داناؤں سے <i>from sages.</i>

And, in like manner, are declined all masculine nouns ending in a consonant ; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural ; and assumes اون, or, for the vocative, او in the other cases of the latter number.

Or, as بیٹی *a daughter*, a feminine noun terminating in ای, thus,

N.	بیٹی <i>a daughter.</i>	N.	بیتیاں <i>daughters.</i>
G.	بیٹی کا کی کی <i>of a daughter.</i>	G.	بیتیاں کا کی کی <i>of daughters.</i>
D.	بیٹی کو <i>to a daughter.</i>	D.	بیتیاں کو <i>to daughters.</i>

Singular.	Plural.
Ac. <i>بيٽي</i> <i>a daughter.</i>	Ac. <i>بيٽيون</i> <i>daughters.</i>
V. <i>اي بيٽي</i> <i>O daughter!</i>	V. <i>اي بيٽيو</i> <i>O daughters!</i>
Ab. <i>بيٽي</i> <i>from a daughter.</i>	Ab. <i>بيٽيون</i> <i>from daughters.</i>

Or, as *بات* *a word*, a feminine noun not terminating in *اي* thus,

N. <i>بات</i> <i>a word.</i>	N. <i>باتين</i> <i>words.</i>
G. <i>بات</i> <i>of a word.</i>	G. <i>باتون</i> <i>of words.</i>
D. <i>بات</i> <i>to a word.</i>	D. <i>باتون</i> <i>to words.</i>
Ac. <i>بات</i> <i>a word.</i>	Ac. <i>باتون</i> <i>words.</i>
V. <i>اي بات</i> <i>O word!</i>	V. <i>اي باتو</i> <i>O words!</i>
Ab. <i>بات</i> <i>from a word.</i>	A. <i>باتون</i> <i>from words.</i>

Or, as *جڳه* *a place*, a dissyllabic feminine noun, which in the plural drops the short vowel of the second syllable: thus,

N. <i>جڳه</i> <i>a place.</i>	N. <i>جڳهين</i> <i>places.</i>
G. <i>جڳه</i> <i>of a place.</i>	G. <i>جڳهون</i> <i>of places.</i>
D. <i>جڳه</i> <i>to a place.</i>	D. <i>جڳهون</i> <i>to places.</i>
Ac. <i>جڳه</i> <i>a place.</i>	Ac. <i>جڳهون</i> <i>places.</i>
V. <i>اي جڳه</i> <i>O place!</i>	V. <i>اي جڳهو</i> <i>O places!</i>
Ab. <i>جڳه</i> <i>from a place.</i>	Ab. <i>جڳهون</i> <i>from places.</i>

And masculine dissyllabics of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may here be noticed, however, that, in the Dak'hanī dialect, the termination آن is frequently used for اون in the inflexion of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so آدمي from آدمي man, چوران the nominative plural of چور a thief, چیزان for چیزين things.

11. The cardinal and aggregate numbers often take the plural affixes او or اون whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but this seems generally done to denote emphasis or plurality: as, لاکھوں شہر قصبے بسی جاتی ہیں *hundreds of thousands of towns and villages are inhabited*; دونو or دونوں *the two, both*. In like manner, and for the same reason, the nouns of time برس a year, مہینہ a month, دن a day, پہر a watch, frequently assume the adjunct اون; as, برسوں گزاری years (many) have elapsed; مہینوں سے for (many) months or months ago.

12. Adjectives admit of the same changes in their finals, for gender number and case, as substantives; but, if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations آن اُون, which they would take if used alone or after substantives; thus, گورا لڙڪا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڙڪا	N.	گوري لڙڪي
G.	گوري لڙڪي ڪا ڪي ڪي	G.	گوري لڙڪون ڪا ڪي ڪي
D.	گوري لڙڪي ڪو	D.	گوري لڙڪون ڪو
Ac.	گوري لڙڪي ڪو	Ac.	گوري لڙڪون ڪو
V.	آي گوري لڙڪي	V.	آي گوري لڙڪو
Ab.	گوري لڙڪي سي	Ab.	گوري لڙڪون سي

Or, گوري لڙڪي *a fair girl*, as

N.	گوري لڙڪي	N.	گوري لڙڪيان
G.	گوري لڙڪي ڪا ڪي ڪي	G.	گوري لڙڪيون ڪا ڪي ڪي
D.	گوري لڙڪي ڪو	D.	گوري لڙڪيون ڪو
Ac.	گوري لڙڪي ڪو	Ac.	گوري لڙڪيون ڪو
V.	آي گوري لڙڪي	V.	آي گوري لڙڪيو
Ab.	گوري لڙڪي سي	Ab.	گوري لڙڪيون سي

And, we may add, گوري or گورا *fair*, گوريون or گوريون سي

from the fair, لڑکا گورا *a fair boy*, لڑکي گورون کو *to fair boys*,
 لڑکي گوري *a fair girl*, لڑکيان گوريان or لڑکيان لڑکيان *fair girls*,
 گوريون لڑکيون سي or لڑکيون گوريون سي *tedious nights*, راتين بريان
from fair girls. These examples are intended to shew that,
 when a feminine noun and its adjective come together in the
 plural, both may take the plural sign, or it may be dispensed
 with in the adjective, if the substantive follows, which cannot
 in such case exist without it; but that, with respect to mas-
 culines in the plural, the first is generally, or perhaps univer-
 sally, constructed as a nominative, and the last only takes the
 affixes او or اون requisite for the other cases.

13 The ordinals of numbers, being in fact adjectives, are
 invariably declined and used as such; so, چوتھي بار *the fourth*
time, تيسري دروازي پر *at the third door*, پانچوان بيتا *the fifth son*,
 چھتوين بيتي سي *from the sixth son*, باروين بيتي *the twelfth daughter*.
 These ordinals, it will be seen, are after the fourth regularly
 obtained by adding وین or وين to the cardinals; the ن and
 و of which affixes may be either together or separately dropped;
 but, چھ *six* makes چھتوان or چھتيا *sixth*, as اگاره *eleven*
 often becomes گيارهوان *eleventh*; and, the termination اه, where
 it occurs in cardinals, is sometimes changed to وان, &c. for the
 ordinals; as, باروان or بارهان or بارهوان *from باره twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions *سي* *from, than,* *میں* *among,* *میں سے* *from among,* *کا* *of,* used with the object to which comparison is made; or by prefixing such words as *بہت* *much,* *نہایت* or *نہایت* *extremely,* *اور* or *زیادہ* *more*; a mere repetition of the positive, however, is sometimes adopted for this purpose; so, *اچھا اچھا* *better or very good*; *اچھی سی اچھا* *good from the good, better or best*; *یہ ان میں نہایت ہوشیار ہے* *this is most intelligent among them*; *یہ سب* or *یہ سب سے برا ہے* *this is the greatest*; *نہایت بُری جگہ* *a very bad place*; Persian comparatives, too, ending in *ترین* and *تر* are introduced, though but rarely; as, *بہتر* *better,* *بہترین* *best,* from *بہ* *good*; and the Arabic forms, like *اظلم* *more unjust,* *ظلام* *most unjust,* from *ظالم* *unjust,* may occur, but are still less common.

15. The adjunct of similitude *سا* *like,* must, for the same reason as most adjectives ending in *آ* change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflexion; and the postposition *کا* may be used before it, when the attributes of persons or things are compared; but adjec-

tives immediately preceding are, like it, made to agree with the substantive to which they have reference: so, جس کا مُکھ *whose face is like the moon*; چنڊرما سا بال گھٹا سي آنکھين مرگ کي سي *hair, like the clouds; eyes, like the deer's*; پہار سي راتين *mountain-like nights, or, tedious nights of sorrow*; مجھ سي *a good girl like me*; اچھي لڑکي *a boy-like girl*; کالي *a blackish horse*; کالا سا گھوڑا *blackish mares*; کالي سي گھوڑيان *on a blackish horse*; سي گھوڑون سي *from blackish horses*; ايسا *like this*; اُس سا *like that*; and, upon the same principle, کيسا *like which*; جس سا *like what?* *this or that*. When used with adjectives, this affix seems in some instances almost superfluous, though it more frequently imports a degree of intensity to them; as, اُن دونون مين بهت *much love, or, very much love, existed between those two*: and, when joined to pronouns in their uninflected state, it has a discriminative meaning; so, کونسا *which? what?* *what sort of?* جوڻسا *whichever, &c.*

CHAPTER IV.

On the Pronoun.

16. Though the pronouns may be used together with nouns, yet their characteristic difference from other words seems to consist in the general application of them, instead of particular names, to denote any person or thing understood, or interrogatively required to be mentioned, in discourse: and, of the terms commonly attributed to this class of words, some are used in a definite and others in an indefinite sense; as, *I, thou, any, some*. In the Hindustani, however, as well as in most other languages, pronouns admit of changes for case differently from nouns; the declensions, therefore, of those in which such peculiarities occur will now be separately exhibited.

First Person.

Singular.	Plural.
N. میں <i>I</i> .	N. ہم <i>we</i> .
G. میرا میری میری <i>mine, of me</i> .	G. ہمارا ہماری ہماری <i>our, of us</i> .
D. مجھے or کو <i>to me</i> .	D. ہم کو or ہمیں <i>to us</i> .
Ac. مجھے or کو <i>me</i> .	Ac. ہم کو or ہمیں <i>us</i> .
Ab. مجھ سے <i>from me</i> .	Ab. ہم سے <i>from us</i> .

Second Person.

Singular.	Plural.
N. تُو or تُو thou.	N. تُم ye.
G. تیرا تیری thine, of thee.	G. تمہارا تمہاری your, of you.
D. تجھے or تُو to thee.	D. تُم or تُمہیں to you.
Ac. تجھے or تُو thee.	Ac. تُم or تُمہیں you.
V. اے تُو O thou!	V. اے تُم O you!
Ab. تجھ سے from thee.	Ab. تُم سے from you.

Third Person.

N. وہ he, she, it.	N. وہی they.
G. اُس کا کی کی * of him, &c.	G. اُن کا کی کی † of them.
D. اُس کو or اُس to him, &c.	D. اُن کو or اُنہیں to them.
Ac. اُس کو or اُس him, &c.	Ac. اُن کو or اُنہیں them.
Ab. اُس سے from him.	Ac. اُن سے from them.

And the same word is declined in like manner, when used adjectively ; as, وہ that : in opposition to which is adopted یہ this (person or thing), declined as follows :

N. یہ this.	N. یہی these.
G. اس کا کی کی of this.	G. ان کا کی کی of these.

* Or وسکا &c.

† ونکا or ونہوں کا &c.

} though these forms of declension rather belong to another dialect, and ought not to be imitated.

D.	اسی or اس کو <i>to this.</i>	D.	انہیں or ان کو <i>to these.</i>
Ac.	اسی or اس کو <i>this.</i>	Ac.	انہیں or ان کو <i>these.</i>
Ab.	اس سے <i>from this.</i>	Ab.	ان سے <i>from these.</i>

The common or reflective Pronoun.

Singular and Plural.

N.	آپ <i>self, myself, thyself, &c.</i>
G.	اپنا اپنی اپنی or آپ کا کی کی <i>of myself, &c. my own, &c.</i>
D.	آپ کو or اپنی کو <i>to myself, &c.</i>
Ac.	آپ کو or اپنی کو <i>myself, &c.</i>
Ab.	آپ سے or اپنی سے <i>from myself, &c.</i>

This pronoun is applicable to all the three persons; but it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence; consequently, by it are for the most part expressed the English *myself, thyself, himself, herself, it's self, ourselves, &c.*; as well as *my own, thy own, his own, her own, our own, &c.*, which the genitive case denotes: آپس moreover, is frequently adopted in a plural sense, before postpositions; so, آپس میں *among themselves, &c.*

The Interrogative.

Singular.		Plural.	
N.	کون <i>who ? which ?</i> <i>what ?</i>	N.	کون <i>who ? which ?</i> <i>what ?</i>
G.	کس کا کی <i>of whom ? &c.</i>	G.	کُن کا کی <i>whose ? &c.</i>
D.	کس کو <i>to whom ? &c.</i>	D.	کُن کو <i>to whom ? &c.</i>
Ac.	کس کو <i>whom ? &c.</i>	Ac.	کُن کو <i>whom ? &c.</i>
Ab.	کس سے <i>from whom ? &c.</i>	Ab.	کُن سے <i>from whom ?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, کون *who ?* کس چیز کو *to which, or, what, thing ?* but, in an absolute sense, not applied to persons, کیا is invariably adopted; and, with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, کیا چیز *what thing ?* Though this pronoun is very rarely, if ever, used before any postposition but کو, yet it may be thus declined.

Singular and Plural.

N. and Ac.	کیا <i>what ?</i>
G.	کاہی کا کی <i>of what ?</i>
D.	کاہی کو <i>to or for what ?</i>
Ab.	کاہی سے <i>from what ?</i>

The Relative and Correlative.

Singular.		Plural.	
N.	جُون or جو <i>who, which, what.</i>	N.	جُون or جو <i>who, which, what.</i>
G.	جِس کا کي کي <i>of whom, &c.</i>	G.	جِن کا کي کي <i>of whom, &c.</i>
D.	جِس کو or جِسي <i>to whom, &c.</i>	D.	جِن کو or جِنھين <i>to whom, &c.</i>
Ac.	جِس کو or جِسي <i>whom, &c.</i>	Ac.	جِن کو or جِنھين <i>whom, &c.</i>
Ab.	جِس سي <i>from whom, &c.</i>	Ab.	جِن سي <i>from whom, &c.</i>

In correspondence to which is generally used the correlative
تُون or سو *this or that, he, she, it, they, &c.* declined thus,

N.	تُون or سو <i>this or that.</i>	N.	تُون or سو <i>these or those.</i>
G.	تِس کا کي کي <i>of this, &c.</i>	G.	تِن کا کي کي <i>of these, &c.</i>
D.	تِس کو or تِسي <i>to this, &c.</i>	D.	تِن کو or تِنھين <i>to these, &c.</i>
Ac.	تِس کو or تِسي <i>this or that.</i>	Ac.	تِن کو or تِنھين <i>these, &c.</i>
Ab.	تِس سي <i>from this, &c.</i>	Ab.	تِن سي <i>from these, &c.</i>

Indefinites.

N.	کُوِي - - -	N.	کُچھ - - -	some, a little, a few.
G.	کِسي کا کي کي } <i>of</i>	G.	کُسو کا کي کي } <i>of</i>	
D.	کِسي کو } <i>to</i>	D.	کُسو کو } <i>to</i>	
Ac.	کِسي کو } - -	Ac.	کُسو کو } - -	
Ab.	کِسي سي } <i>from</i>	Ab.	کُسو سي } <i>from</i>	

These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the appropriate meaning of each can be discovered. In the plural sense, they sometimes become *کنہین کنہون* or, dropping the aspirate and nasal, *کنی کنو*.

17. The pronouns, for the most part, as exhibited above, have a singular termination *ای* and a plural one *این*, which like the postposition *کو* may convey the meaning of either a dative or an accusative case. To the plural inflexions of *میں تین وہ یہ کون جون تون* in the dative, accusative or ablative forms, *اون* may be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the same termination immediately follows; and, the finals of *تم ان ان* may be aspirated, when used with, or without, the affix *اون*: so, *ہم کو* or *ہمون کو to us*; *تم سی* or *تمہ سی* or *تمہون سی from you*; *انہ لوگون میں* or *ان among those people*; but, never *انہون لوگون میں* because the substantive necessarily takes the plural sign, which is then inadmissible in the preceding demonstrative. The genitive terminations *نا* must, like the postposition *کا* be made to agree with the subsequent nouns, or those to which they relate; as, *میری گھر کی پاس near my*

house, تيري ما *thy mother*, اپني دروازي پر *at his own door*,
 اپني آنکھون سي *with his own eyes*: when, however, any word
 intervenes between the pronoun and postposition, مجھ تجھ
 and تم کوي are then used with کا instead of the genitive
 forms; as, مجھ غريب کا *of poor me*; کوي صاحب کا *of any
 gentleman*: and, کون also, in similar situations, is generally
 preferred to its inflexion; as, کون صاحب کا نوکر *what gentle-
 man's servant?* As in the nouns, so in the pronouns, the
 mere inflexions are adopted with simple postpositions; and
 other words used postpositively require an inflected masculine,
 or a feminine, genitive: so, مجھ پر *on me*, اُس مين *in that*,
 ميری پاس *near me*, تيري طرح *in thy manner*, اپني خاطر *for one's
 own sake*. By the poets, moreover, occasionally مجھ تجھ are
 adopted in a possessive sense, instead of the regular genitives;
 as, مجھ دل *my heart*, تجھ عشق *thy love*: and, they are used
 with compound postpositions even; as, مجھ پاس *near me*: but
 these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each
 portion of the compound is liable to inflexion; thus, جو کوي
 جس جس کا *of whomever*, جو کچھ *whoever*, جس کس *of whichever*,
 جس کس *which?* (expressive of many, various), کچھ کچھ *somewhat*, نہ کچھ *something or other*.

CHAPTER V.

On the Verb.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Arabic and likewise in the Hindustani, the term for this part of speech is فعل *action*; which seems more peculiarly appropriate to its meaning than the appellation in general use among Europeans. By it are denoted *the command to act* and *the action*; the form of the first is called *imperative*, being the root of the verb, and, perhaps, the origin of language universally; that of the second may be the *infinitive*, when no regard is had to time; or it may be *the past*, *the present* or *the future*, according to the circumstances intended to be declared by it.

Imperative.

20. The imperative, in the second person singular, is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles and the tenses: it is, also, a common verbal noun: thus, مار signifies *beat* or *a beating*; بول *speak* or *speech*; چاہ *desire*, either as a verb or noun.

The second person plural of the imperative is obtained by adding *او*; the third person singular, by subjoining *اي*; and the third person plural, by affixing *اين* to the simple form or root above noticed; but these persons, as well as the first person singular and plural, if the latter can in any shape be denominated *imperative*, are all the same as in the indefinite future or aorist: so, *تومار* *beat thou*, *تم مارو* *beat ye*, *وہ ماري* *let him beat*, *وي مارين* *let them beat*, *مين مارون* *let me beat*, *هم مارين* *let us beat*. The modifications which roots ending in vowels may admit of before these terminations, as well as the respectful or precative forms of the imperative, being the same for this part of the verb as for the future, will be explained together with the latter at paragraphs 27 and 28.

The Infinitive.

21. To express action indefinitely, the infinitive may be adopted; and it is obtained by adding *نين* or *ني* to the root. The termination *ني* is used with certain verbs or with postpositions; *نين* or *ني* when a feminine noun, singular or plural, is the object of the verb; and, *نا* in all other cases. So, *مارنا* *to beat* or *a beating*, *ماري پر* *on beating*, or, *about to beat*, *ماري لگا* *he was applied to beating*, or, *he began to beat*; and, *ايک زبان بولي* *to speak a language*. This form of the

verb is, moreover, in constant use as a noun of action or a gerund; thus, *کھانی کی لپی* for *drinking*, *کھانی کی لپی* for *the sake of eating*.

The Participles; and, first, of the Past.

22. By the participles, ideas of action, of time and even of the agent, may be indefinitely conveyed: and the past, being in the order of events antecedent to the present, will be here, agreeable to the arrangement of oriental grammarians, first noticed. This participle is formed by subjoining to the root *ایان* or *ای این* according to the gender and number of the governing noun: as, for a masculine noun, in the singular *بولا* and in the plural *بولی*; for a feminine noun, in the singular *بولی* and in the plural *بولیان* or *بولین* *spoken*, from *بول*. If the root, however, ends in *او* or *آ* the letter *ی* is inserted before a subsequent *آ* but it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other *حرف عِلّت* or long vowel: thus, from *لا* *bring* come *لای* or *لایی* or *لایا* or *لایی* &c. *brought*; from *بو* *sow*, *بوی* or *بوی* or *بویا* or *بویی* &c., *sown*. And when a root ending in *ای* would be regularly followed by an affix consisting of, or beginning with, *ای* as in the feminine of this participle, one of these long vowels is usually dropped; so, *دین* or *دیان* from *دیا*

given. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fathah* (ـَ) followed immediately by a consonant in the final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نَكَلَ from نَكَلَ issue; سَمِجَ from سَمِجَ understand. The very few exceptions to these rules are كَرِ done, made, from كَرِ; هُوَ been, become, from هُوَ; مَوَ dead, from مَرِ; دِي given, from دِي; and, لِي taken, from لِي. To this form of the verb, moreover, when used substantively or as a mere participle, هُوَ become, is frequently affixed; as, مَارَاهُوَ the beaten or become beaten: سَوِيَاهُوَ one sleeping or fallen asleep.

Present Participle.

23. The present participle is obtained by the addition of تَاتِي تِي تَيْن or تِيَان to the root: thus, with a masculine noun, in the singular, مَارَتَا and in the plural مَارَتِي; with a feminine noun, in the singular, مَارَتِي and in the plural مَارَتِيَان or مَارَتَيْن striking from مَار. To this participle, when not compounded with a verb, هُوَ become may be subjoined in like manner as to the past; so, بُولتَاهُوَ one speaking, هَنَسَتَاهُوَ laughing, or, in the act of laughing.

Conjunctive past Participle.

24. But a very useful participle in this language is either the same in form as the root of the verb, or is had by affixing *کہہ* or *کہہ کر* to the root; so, *کہہ کر* or *کہہ کر کہہ کر* *having said* from *کہنا* to *say*; and from *آنا* to *come* *آن* as well as the regular forms *آ آ* &c. *having come*. As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *ماضی معطوف علیہ* *past conjunctive*: from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

Past Tenses.

25. In an indefinite sense, the past tense is the same in form as the simple past participle, before explained; so *میں بولا* *I (a male) spoke*, * *اُس نے مارا* *he or she struck*, *ہم بولیں* *we (females) spoke*, * *اُن نے مارا* *they (males or females) struck*. But, by the addition of certain auxiliary verbs, very appositely named *روابط زمانی* *temporal bonds or restrictions*, various definitions of the past may be expressed: thus, a preterite past, remote past or pluperfect, is had by subjoining the auxiliary past; as, *میں بولا تھا* *I had spoken*, * *میں نے مارا تھا* *I had stricken*: an

instant or *proximate past*, by adding the auxiliary present ; as, *thou hast spoken*, * *تو ٿوئي مارا هي* *thou hast stricken* : a *future past* or *dubious past*, by the application of the auxiliary future ; as, *he may, shall or will, have spoken*, *وہ بولا هووي* or *هوگا* *he might, should or would speak*, * *اُس ني مارا هوئي* or *هوگا* *he or she may, shall or will, have stricken* or *might, should or would, strike* : and a *conditional* or *optative past*, by the addition of the indefinite present of the verb *هو* *be, become*, with a conditional or optative adverb, expressed or understood, in the same sentence ; as, *if I had spoken*, * *اگر مين بولا هوتا* *کاش اُس ني مارا هوتا*

* The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the expletive *ني* is used with the nominative ; which, if not the first or second personal pronoun, is inflected before it, if capable of inflexion : but the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case : when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *he struck two blows*, *جب مين ني يه بات سني* *اُس ني دو تماچي ماري* *when I heard this speech*, *اُس ني اپني بيتي کومارا* or *اُس ني اپني بيتي ماري*

would to God he had stricken. When, however, two or more words come together, each of which might take the nasal termination آن or ان denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as وي ماري گئي هوينگين *they (females) may have been stricken.*

Present Tenses.

26. The present tense, indefinite, is the same in form as the present participle, uncompounded with هُوَ, and admits of the same changes for gender and number; so, مين مارتا *I strike*, وه بولتي *she speaks*, هم گاتي *we sing*, تم آئين *ye (females) come*, وي جاتين *they (females) go*. And by using with this form of a verb, a conditional conjunction or adverb of wishing, the conditional or optative sense may be expressed; as, اگر مين زبان بولتا *if I could speak the language then I would with pleasure speak*, کاش ميري پاس يار آتا زندگاني کا مزا مين *would to heaven my friend would come to me, I should taste*

he struck his own daughter, رنديون في مرد ماري or رنديون کومارا *the women beat the men*, راجا في پوچھا کہ توني وه پهل کیا کیا *the prince asked, "what hast thou done with that fruit?"* مين في دو مرد ماري هين *I have beaten two men*, تم في ماراتھا *ye had stricken*, and so forth, as in the examples given above.

the sweets of existence : let it be remarked too, that, as in the last example, the conjunction or adverb is frequently not expressed but understood in the corresponding member of a sentence ; and it may even be wholly omitted in some instances. By compounding, moreover, with this form of a verb, the auxiliary past, present, and future of the verb هو *be*, a *preterite present* or *imperfect*, an *instant present* and a *future present* may be denoted ; as, مین مارتا تھا *I was striking*, مین بولتا *I am speaking*, وہ گاتی ہوئی *she may, shall or will, be singing*. And when several plural feminines, which would regularly end in ایاں or این meet together, the numerical sign آن or ان may be omitted in all such words but the last ; as, وہی گاتی ہوئیں *they (females) may be singing*.

Future Tenses.

27. The *Future* is had by affixing to the root, for the first, second, and third persons singular, اُونِ اِي اِي and for the plural, in the same order of the persons, اِنِ اُو اِنِ ; so, from مین چاہوں تُو چاہی وہ چاہی ہم چاہیں تُم چاہو *love, come*, اِي اُو اِنِ اُو اِنِ *I, thou, he, we, ye, they, shall or will love* : or, in a more definite sense, by adding گيان or گين agreeable to the gender and number of the governing noun, to the above-mentioned terminations ; as, مین بولونگا *I shall speak*, وہ بوليگی

she shall speak, بولينگي or بولينگيِن *we (males or females) shall speak*. To such roots, however, as end in اي or آو اي the letter و may be optionally affixed, or not, before every future termination beginning with اي ; so, from آ come, may be formed آوينگي and آويگا &c. ; and, on the contrary, certain verbs whose roots end in اي or او may admit of contraction in this tense, by either dropping the final letters or rejecting the initial ones of the affixes ; as, دُونگا دينگي دوگي from هو *be* ; دُونگا دينگي دوگي from دي *give*. But roots of more than one syllable, having a short vowel in the penultimate and *fathah* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded ; so, گُذَرِيگا from گُذَر *pass*, چَمکِيگا from چَمک *glitter*. Not only the *imperative*, excepting the second person singular, but the subjunctive sense of a verb, is denoted by the indefinite future, here described ; which, on account of its apparent want of restriction to a certain time, in many cases, is often termed the مُضارع or *aorist* ; so, مَين بولُون *that I may speak* ; or, even without the conjunction, as مَين چاهُون تو تُجھي (if) *I should wish then I would kill thee*.

Respectful or precative forms of the Imperative and Future.

28. But, *respectful or precative forms of the imperative and future* are, moreover, obtained by adding to the root of a verb

جي or اِي or اِي; or, if the root ends in او or اِي, most commonly جي or اِي; however, the terminations جي or اِي are generally used with آپ حضرت or some other like term of respect, expressed or understood, by way of honor to the person addressed: yet these forms are often adopted impersonally; or, rather, perhaps, they may be understood in the first person plural with a general meaning, like as that person is frequently applied in English; whilst جي and اِي are used with both the second and third persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote; so, اِيه پهل آپ ليڄي اور مجھي ڪجهه *be pleased, sir, to take this fruit and to give me some wealth*; جو مرڃائي تو سنسار کي ڏکھ سي چھو ٿي *when one dies then one escapes from the trouble of the world*; آزما ليڄو *pray take a trial*; ميرا يار سلامت رھيو *may my friend remain in safety*; چاهي مرڃايو *may you be happy*; چاهي مرڃايو *may you die*; چاهي *may one like or desire, one must*. Before these terminations the roots ڪر دي لي become ڪر دي لي, and to the respectful form in اِي &c., the future sign ڳا is in some instances subjoined; as, آپ ليڄيگا *you, sir, will be pleased to remain*, or آپ ليڄيگا *you, sir, will be pleased to take*.

Transitive and Causal Verbs.

29. Transitive and causal verbs are formed from intransitives, or causals from transitives, by lengthening the vowel in such monosyllabic roots as have it short, and by affixing $\bar{ا}$ or $ا$ to other roots in general ; but when these affixes are adopted, the vowel in the preceding syllable, if long, is commonly shortened before them ; and, if *fathah* is the last vowel in dissyllables, it is dropped when $\bar{ا}$ but not when $ا$ is used : as, گھل *be dissolved*, گھول *dissolve*, گھلوا *cause to dissolve* ; بول *speak*, بلا *call*, بلوا *cause to call* ; سرکت *be moved*, سرکا *move*, سرکوا *cause to move*. Sometimes, however, $ل$ is inserted before these affixes ; as, دي *give*, دلا and دلوا *cause to give* ; سو *sleep*, سلا *cause to sleep* : and a very few causals deviate still more from the general rule ; as, بکنا *to be sold*, بيکنا *to sell* ; جانا *to know*, جتانا and, more rarely, جنانا *to inform*.

Compound Verbs.

30. Compound verbs may be formed :

1st. By prefixing a noun, whether substantive or adjective, to a verb ; as, گالي دينا *to abuse*, غوطه مارنا *to dive*, چھوتا کرنا *to diminish*.

2dly. By subjoining a verb regularly conjugated to the mere root of another ; as, مار دالنا *to slay*, کھا جانا *to eat up*, دال دينا

to throw away; and this construction is generally adopted with the verbs سڪنا *to be able*, and ڇڪنا *to be finished*, though the inflected infinitive may be found used with the former; so, پي ڇڪنا or, more rarely, چلي سڪنا *to be able to walk*, پي ڇڪنا *to be done drinking*.

3dly. By subjoining certain verbs, such as ڪر *do, practise*, چاه *desire, will, need*, regularly conjugated, to the past form of another; which, in this construction, changes not for gender or number; but چاه sometimes follows the inflected infinitive: so, جايا ڪرتاهي or جايا ڪرتي هي *he or she practises going*; مرا چاهي or مرا چاه *he or she wished to die, was about to die, or, was under the necessity of dying*: and when used in this way, the regular forms جايا مرا are preferred to the more common, though irregular, گيا مو, as exemplified above.

4thly. By prefixing a present participle, that admits of change for the gender and number of its governing noun, to a verb in general; but, most frequently, to one denoting *rest* or *motion*, in a continuative sense: or by using, in like manner, a present participle, as it were absolutely, in the inflected state of the masculine singular, some such expression as ڪي طرح or ڪي حالت مين *being perhaps understood after it*: so, روتي جاتي هي *she he continued going, he disappeared*; جاتا رها

continues weeping ; گاتی آتی ہی she comes singing, or, in the state of one singing.

5thly. By prefixing, or sometimes by postponing, an inflected infinitive to another verb, which is most commonly either لگنا *to be applied, to belong*, دینا *to give, to let, to permit*, or پانا *to find, to get, to be allowed* ; as, پکارنی لگا *he was applied to calling out*, ہم کو وہاں جانی دیا *he let us go there*, آتی پایا *he was allowed to come*, لگا گانی *he was applied to singing*.

6thly. By joining together two verbs, which both admit of the same changes in conjugation as if used singly ; so, وی آپس *they do not speak to each other*, from بولنا چالنا *to converse*. And between the two parts of compound verbs, in some cases, a noun or pronoun may intervene ; as, چھوڑ مجھے *he forsook me*.

Derivative Verbs.

31. Verbs may be derived from both substantives and adjectives, by affixing the verbal signs only in some instances ; but, more frequently, by shortening the vowel of the original, if long, and inserting ایا or آ before those signs ; so, چورانا *to widen*, from چورا *wide* ; لٹيانا *to kick*, from لات *a kick*, گلیانا *to abuse*, from گالی *abuse* ; جوتیانا *to beat with* جوتی *a slipper*.

Passive Form of a Verb.

32. The passive sense of a verb is generally denoted by subjoining to its simple past participle such portion of جانا *to go, to be*, as the context may require; so, مَیْنِ مارا گیا *I was stricken*, مَیْنِ مارا جاتا ہوں *I am stricken*, مَیْنِ مارا جاؤنگا *I shall be stricken*; and in like manner for the other parts of the verb.

33. The common auxiliaries, used in forming the compound or definite tenses of verbs, are generally attributed to the root ہو *be, become*, though the past form seems descended from a different source: these auxiliaries, however, termed روابطِ زمانی *temporal restrictions*, will here, for the sake of distinction, be first exhibited; and, afterwards, the regular conjugation of ہو which is a little anomalous in the *past* only, as explained at paragraph 22.

*Auxiliary Past.**

Singular.	Plural.
تنہا { مَیْنِ <i>I was.</i> تُو <i>thou wast.</i> وہ <i>he was.</i>	تہی { ہم <i>we were.</i> تم <i>ye were.</i> وہی <i>they were.</i>

* But these forms of the verb are also in constant use, alone, to denote mere existence, whilst the regular forms import rather transition from one state to another.

*Auxiliary Present.**

Singular.	Plural.
مَیں ہوں <i>I am.</i>	ہم ہیں <i>we are.</i>
تُو ہے <i>thou art.</i>	تُم ہو <i>ye are.</i>
وہ ہے <i>he is.</i>	وہی ہیں <i>they are.</i>

Auxiliary Future.

مَیں ہوؤں گا or ہوں گا <i>I shall or will be.</i>	ہم ہووینگے or ہوں گے <i>we shall or will be.</i>
تُو ہووے گا or ہوگا <i>thou shalt or wilt be.</i>	تُم ہووے گے or ہوگی <i>ye shall or will be.</i>
وہ ہووے گا or ہوگا <i>he shall or will be.</i>	وہی ہووینگے or ہوں گے <i>they shall or will be.</i>

Or,

مَیں ہوؤں گا &c. <i>I may, shall or will be, &c.</i>	ہم ہووین &c. <i>we may, shall or will be, &c.</i>
--	---

As in the following paradigm; the future being throughout the same, whether adopted as an auxiliary, or as an absolute, verb.

Regular conjugation of the verb ہو *be, become*, for the masculine gender.

Imperative in the Second Person Singular or the Root.

ہو *be, become.*

Infinitive and Gerund.

هُونِي or هونا *to be, to become, becoming.*

Past Participle.

Singular.

هُوا *been, become.*

Plural.

هُوي *been, become.*

Present Participle.

هُوتا or هوتا *being, becoming.* | هُوتِي or هُوتِي *being, becoming.*

Conjunctive past Participle:

Singular and Plural.

هُو هُوكِي or هُوكِي *having been, having become.*

Indefinite Past Tense.

هُوا {	مِين <i>I was or became.</i>	هُوي {	هم <i>we were or became.</i>
	تُو <i>thou wast or be-</i>		تُم <i>ye were or became.</i>
	camest.		وي <i>they were or be-</i>
	هَ <i>he was or became.</i>		came.

Preterite, or remote Past, or Pluperfect Tense.

هُوا تها {	مِين <i>I had been or be-</i>	هُوي تهي {	هم <i>we had been or be-</i>
	come.		come.
	تُو <i>thou hadst been or</i>		تُم <i>ye had been or be-</i>
	become.		come.
	هَ <i>he had been or be-</i>		وي <i>they had been or</i>
	come.		become.

Instant, or proximate, Past Tense.

Singular.	Plural.
مَیں ہوا ہوں <i>I have been or become.</i>	ہم ہوئے ہیں <i>we have been or become.</i>
تُو ہوا ہے <i>thou hast been or become.</i>	تُم ہوئے ہو <i>ye have been or become.</i>
وہ ہوا ہے <i>he has been or become.</i>	وہی ہوئے ہیں <i>they have been or become.</i>

Future Past, or Dubious Past, Tense.

مَیں ہوا ہونگا <i>I</i>	} shall, will or may, have been, &c. or should be, &c.	ہم ہوئے ہونگی <i>we</i>	} shall, will or may, have been, &c. or should be, &c.
تُو ہوا ہوگا <i>thou</i>		تُم ہوئے ہوگی <i>ye</i>	
وہ ہوا ہوگا <i>he</i>		وہی ہوئے ہونگی <i>they</i>	

Or,

مَیں ہوا ہوون <i>I</i>	} may, shall or will, have been, &c. or might be, &c.	ہم ہوئے ہووین <i>we</i>	} may, shall or will, have been, &c. or might be, &c.
تُو ہوا ہووی <i>thou</i>		تُم ہوئے ہوو <i>ye</i>	
وہ ہوا ہووی <i>he</i>		وہی ہوئے ہووین <i>they</i>	

Conditional and Optative Past Tense.

Singular.			Plural.		
هوٽا هون	مِين	If, would to	هوئي هون	هم	If, would to
	ڪو	God, I, &c.		ڪو	God, I, &c.
	تو	had been,		تم	had been,
	وہ	or then I		وي	or then I
		should have			should have
		been, &c.			been, &c.

Indefinite Present Tense.

* هوٽا	مِين	I become.	* هوئي	هم	we become.
	تو	thou becomest.		تم	ye become.
	وہ	he becomes.		وي	they become.

Preterite Present, or Imperfect, Tense.

هوٽا ٿي	مِين	I was becoming.	هوئي ٿي	هم	we were becoming.
	تو	thou wast be-		تم	ye were becoming.
	وہ	coming.		وي	they were be-
		he was becoming.			coming.

* When a conditional conjunction or an adverb of wishing accompanies the form of this verb, it is generally called the *Conditional*, or *Optative*, and the sense is very similar to that of the tense last preceding; so, جو مِين هوٽا *if I had been*, تو وہ هوٽا *then he might be*, or, *might have been*, &c. But it may be still understood as the simple Present.

Instant Present Tense.

Singular.	Plural.
میں ہوتا ہوں <i>I am becoming.</i>	ہم ہوتے ہیں <i>we are becoming.</i>
تُو ہوتا ہے <i>thou art becoming.</i>	تُم ہوتے ہو <i>ye are becoming.</i>
وہ ہوتا ہے <i>he is becoming.</i>	وہی ہوتے ہیں <i>they are becoming.</i>

Future Present, or Dubious Present, Tense.

میں ہوتا ہوں گا <i>I</i>	} shall, will or may, be be- coming, or shall, &c. be.	ہم ہوتے ہوئے ہیں گے <i>we</i>	} shall, will or may, be be- coming, or shall, &c. be.
تُو ہوتا ہو گا <i>thou</i>		تُم ہوتے ہوئے ہو گے <i>ye</i>	
وہ ہوتا ہو گا <i>he</i>		وہی ہوتے ہوئے ہیں گے <i>they</i>	

Or,

میں ہوتا ہوؤں گا <i>I</i>	} may, shall or will, be be- coming, or may, &c. be.	ہم ہوتے ہوئے ہیں گے <i>we</i>	} may, shall or will, be be- coming, or may, &c. be.
تُو ہوتا ہووے گا <i>thou</i>		تُم ہوتے ہوئے ہو گے <i>ye</i>	
وہ ہوتا ہووے گا <i>he</i>		وہی ہوتے ہوئے ہیں گے <i>they</i>	

Indefinite Future Tense, Aorist or Subjunctive.

میں ہوؤں گا <i>I</i>	} may, shall or will, be or become, or be or be- come, &c.	ہم ہووے گا <i>we</i>	} may, shall or will, be or become, or be or be- come, &c.
تُو ہووے گا <i>thou</i>		تُم ہووے گا <i>ye</i>	
وہ ہووے گا <i>he</i>		وہی ہووے گا <i>they</i>	

Definite Future Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هُونِگَا } I \\ \text{تُو هُونِگَا } thou \\ \text{وَه هُونِگَا } he \end{array} \right\} \begin{array}{l} \text{shall or will} \\ \text{be or become.} \end{array}$	$\left. \begin{array}{l} \text{هَم هُونِگِي } we \\ \text{تَم هُونِگِي } ye \\ \text{وِي هُونِگِي } they \end{array} \right\} \begin{array}{l} \text{shall or will} \\ \text{be or become.} \end{array}$

Imperative.

مَينَ هُونِ let me be, &c.	هَم هُونِ let us be, &c.
تُو هُو be thou, &c.	تَم هُو be ye, &c.
وَه هُوِي let him be, &c.	وِي هُونِ let them be, &c.

Respectful and Precative forms of the Imperative and Future.

$\left. \begin{array}{l} \text{هُوجِي } \left\{ \begin{array}{l} \text{آپ} \\ \text{صاحب} \end{array} \right. \\ \text{OR} \\ \text{هُوجِيكَا } \left\{ \begin{array}{l} \text{حضرت} \end{array} \right. \end{array} \right\}$	$\left. \begin{array}{l} \text{may you, sir, be or become ; may your ex-} \\ \text{cellency, \&c. be or become ; you, sir, or your} \\ \text{excellency, \&c. may, shall or will, be or} \\ \text{become.} \end{array} \right\}$
--	--

هُوجِي	$\left\{ \begin{array}{l} \text{may one or we be or become ; one may or} \\ \text{shall be, \&c.} \end{array} \right.$
--------------	--

$\left\{ \begin{array}{l} \text{تُو} \\ \text{وَه} \\ \text{تَم} \\ \text{وِي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{mayest thou, or thou mayest, shalt or wilt,} \\ \text{be or become.} \\ \text{may he, or he may, shall or will, be or become.} \\ \text{may ye, or ye may, shall or will, be or become.} \\ \text{may they, or they may, shall or will, be or} \\ \text{become.} \end{array} \right.$
---	---

For the feminine gender, every infinitive, participial, auxiliary and future final $\bar{\text{ا}}$ of the singular, as above given, must be changed to اي in that number, and to اين or ايان in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign ان or آن it is usually omitted in all but the last; as وي هُوي تَين *they (females) had been*. See paragraphs 22, 23, 25, 26.

34. Conjugation of a regular intransitive verb, exemplified in بولنا *to speak*.

Imperative in the second Person Singular, or the Root.

بول *speak*.

Infinitive and Gerund.

بولنا or بولني *to speak, speaking*.

Past Participle.

Singular.

بولا or بولوا *spoken*.

Plural.

بولي or بولي هُوي *spoken*.

Present Participle.

بولتا or بولتا هُوا *speaking*.

بولتي or بولتي هُوي *speaking*.

Conjunctive past Participle.

Singular and Plural.

بول *having spoken* بولي بولکر بولکرکي or بولکرکر .

*Indefinite Past Tense.**Singular.*

مین *I spoke.*
 بولا { تُو *thou spokedst.*
 وُه *he spoke.*

Plural.

ہم *we spoke.*
 بولي { تُم *ye spoke.*
 وِي *they spoke.*

Preterite, or remote Past, or Pluperfect, Tense.

مین *I had spoken.*
 بولا تہا { تُو *thou hadst spoken.*
 وُه *he had spoken.*

ہم *we had spoken.*
 بولي تہي { تُم *ye had spoken.*
 وِي *they had spoken.*

Instant, or proximate, Past Tense.

مین بولا ہون *I have spoken.*
 تُو بولا ہی *thou hast spoken.*
 وُه بولا ہی *he has spoken.*

ہم بولي ہین *we have spoken.*
 تُم بولي ہو *ye have spoken.*
 وِي بولي ہین *they have spoken.*

Future Past, or Dubious Past, Tense.

مین بولا ہونگا <i>I</i>	} shall, will or may, have	ہم بولي ہوئنگي <i>we</i>	} shall, will or may, have
تُو بولا ہوگا <i>thou</i>	} spoken, &c. or, should	تُم بولي ہووگي <i>ye</i>	} spoken, &c. or, should
وُه بولا ہوگا <i>he</i>	} speak, &c.	وِي بولي ہوئنگي <i>they</i>	} speak, &c.

Or,

Singular.		Plural.
<i>I</i> मैं <i>may, shall or</i>		<i>we</i> हम <i>may, shall or</i>
<i>thou</i> तू <i>will, have</i>		<i>ye</i> तुम <i>will, have</i>
<i>he</i> वह <i>spoken, &c.</i>		<i>they</i> वे <i>spoken, &c.</i>
	<i>or, might</i>	<i>or might</i>
	<i>speak, &c.</i>	<i>speak, &c.</i>

Conditional and Optative Past Tense.

<i>If, would to</i>		<i>If, would to</i>
मैं <i>God, I &c.</i>		हम <i>God, I &c.</i>
तू <i>had spoken,</i>		तुम <i>had spoken,</i>
वह <i>or, then I</i>		वे <i>or, then I</i>
	<i>should have</i>	
	<i>spoken, &c.</i>	

Indefinite Present Tense.

<i>I speak.</i>		<i>we speak.</i>
* मैं <i>thou speakest.</i>		* तुम <i>ye speak.</i>
बोलता <i>he speaks.</i>		बोलती <i>they speak.</i>

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, *अगर मैं बोलता* *if I had spoken*; *तू बोलता क़ाश* *would to heaven that thou hadst spoken, &c.* But it may be equally well understood as the simple Present.

Preterite Present, or Imperfect, Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ } I \text{ was speaking.} \\ \text{تُو } thou \text{ wast speaking.} \\ \text{وُه } he \text{ was speaking.} \end{array} \right\} \text{بولتا تھا}$	$\left. \begin{array}{l} \text{هَم } we \text{ were speaking.} \\ \text{تُمْ } ye \text{ were speaking.} \\ \text{وَي } they \text{ were speaking.} \end{array} \right\} \text{بولتي تھي}$

Instant Present Tense.

مَينَ بولتا ہوں <i>I am speaking.</i>	هَم بولتي ہيں <i>we are speaking.</i>
تُو بولتا هي <i>thou art speaking.</i>	تُمْ بولتي هو <i>ye are speaking.</i>
وُه بولتا هي <i>he is speaking.</i>	وي بولتي هيں <i>they are speaking.</i>

Future Present, or Dubious Present, Tense.

$\left. \begin{array}{l} \text{مَينَ بولتا ہونگا } I \\ \text{تُو بولتا ہوگا } thou \\ \text{وُه بولتا ہوگا } he \end{array} \right\} \begin{array}{l} \text{shall, will} \\ \text{or may, be} \\ \text{speaking.} \end{array}$	$\left. \begin{array}{l} \text{هَم بولتي ہوينگی } we \\ \text{تُمْ بولتي ہووگی } ye \\ \text{وي بولتي ہوينگی } they \end{array} \right\} \begin{array}{l} \text{shall, will} \\ \text{or may, be} \\ \text{speaking.} \end{array}$
---	--

Or,

$\left. \begin{array}{l} \text{مَينَ بولتا ہووے } I \\ \text{تُو بولتا ہووي } thou \\ \text{وُه بولتا ہووي } he \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will, be} \\ \text{speaking.} \end{array}$	$\left. \begin{array}{l} \text{هَم بولتي ہووين } we \\ \text{تُمْ بولتي ہوو } ye \\ \text{وي بولتي ہووين } they \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will, be} \\ \text{speaking.} \end{array}$
--	--

Indefinite Future Tense, Aorist or Subjunctive.

$\left. \begin{array}{l} \text{مَينَ بولون } I \\ \text{تُو بولي } thou \\ \text{وُه بولي } he \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will,} \\ \text{speak; or} \\ \text{speak, \&c.} \end{array}$	$\left. \begin{array}{l} \text{هَم بولين } we \\ \text{تُمْ بولو } ye \\ \text{وي بولين } they \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will,} \\ \text{speak; or} \\ \text{speak, \&c.} \end{array}$
--	--

Definite Future Tense.

Singular.		Plural.	
مَیں بولونگا <i>I</i>	} shall or will, speak.	ہم بولینگے <i>we</i>	} shall or will, speak.
تُو بولیگا <i>thou</i>		تُم بولوگی <i>ye</i>	
وہ بولیگا <i>he</i>		وہ بولینگے <i>they</i>	

Imperative.

مَیں بولوں <i>let me speak.</i>	ہم بولیں <i>let us speak.</i>
تُو بول <i>speak thou.</i>	تُم بولو <i>speak ye.</i>
وہ بولی <i>let him speak.</i>	وہ بولیں <i>let them speak.</i>

Respectful and Precative forms of the Imperative and Future.

بولی	{ آپ	} <i>be pleased, sir, to speak; may your excellency, &c. be pleased to speak; you, sir, or your excellency, &c. may, shall or will, be pleased to speak.</i>
or		
بولیگا		

.....بولی may we, or one, speak; or, we or one, shall, &c. speak.

{ بولیو	تُو	<i>mayest thou, or, thou mayest, shalt or wilt, speak.</i>
	وہ	<i>may he, or, he may, shall or will, speak.</i>
	تُم	<i>may ye, or, ye may, shall or will, speak.</i>
	وہ	<i>may they, or, they may, shall or will, speak.</i>

For the feminine of this conjugation, the singular final $\bar{\text{ā}}$ of the infinitive, the participles, the auxiliaries and the future, must be changed to āi in that same number, and to āin or āian in the plural, as before explained.

35. From the intransitive verb last conjugated a transitive or causal is obtained, by shortening the long vowel of the root and affixing $\bar{\text{ā}}$ as explained at paragraph 29: thus yūl becomes yūlā .

Imperative or Root.

yūlā call.

Infinitive and Gerund.

yūlanā or yūlanī to call.

Past Participle.

Singular.

yūlayā or yūlayī called.

Plural.

yūlayī or yūlayī called.

Present Participle.

yūlatā or yūlatī calling.

yūlatī or yūlatī calling.

Conjunctive past Participle.

Singular and Plural.

yūlakrā or yūlakrī having called.

Indefinite Past Tense.

Singular.		Plural.	
بُلايا	* مَينِ ني <i>I called.</i>	بُلايا	ہم ني <i>we called.</i>
	تُو ني <i>thou calledst.</i>		تُم ني <i>ye called.</i>
	اُس ني <i>he called.</i>		اُن ني <i>they called.</i>

Preterite, or Remote Past, or Pluperfect, Tense.

بُلايا تہا	مَينِ ني <i>I had called.</i>	بُلايا تہا	ہم ني <i>we had called.</i>
	تُو ني <i>thou hadst called.</i>		تُم ني <i>ye had called.</i>
	اُس ني <i>he had called.</i>		اُن ني <i>they had called.</i>

Instant, or Proximate Past Tense.

بُلايا ہي	مَينِ ني <i>I have called.</i>	بُلايا ہي	ہم ني <i>we have called.</i>
	تُو ني <i>thou hast called.</i>		تُم ني <i>ye have called.</i>
	اُس ني <i>he has called.</i>		اُن ني <i>they have called.</i>

Future Past, or Dubious Past Tense.

بُلايا ہوگا	مَينِ ني <i>I</i>	shall, will or may, have cal- led; or should call, &c.	بُلايا ہوگا	ہم ني <i>we</i>	shall, will or may, have cal- led; or should call, &c.
بُلايا ہوگا	تُو ني <i>thou</i>	shall, will or may, have cal- led; or should call, &c.	بُلايا ہوگا	تُم ني <i>ye</i>	shall, will or may, have cal- led; or should call, &c.
بُلايا ہوگا	اُس ني <i>he</i>	shall, will or may, have cal- led; or should call, &c.	بُلايا ہوگا	اُن ني <i>they</i>	shall, will or may, have cal- led; or should call, &c.

* See the note to paragraph 25, for the reason of this expletive with the past tenses of transitive verbs.

Or,

Singular.		Plural.	
بَلَايَا هُوَ	أَمِينُ <i>I</i>	بَلَايَا هُوَ	هَمُّ <i>we</i>
	تُو <i>thou</i>		تُمْ <i>ye</i>
	أُسُّ <i>he</i>		أُنُّ <i>they</i>
	<i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i>		<i>may, shall</i> <i>or will</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i>

Conditional and Optative Past Tense.

بَلَايَا هُوَ	أَمِينُ <i>I</i>	بَلَايَا هُوَ	هَمُّ <i>we</i>
	تُو <i>thou</i>		تُمْ <i>ye</i>
	أُسُّ <i>he</i>		أُنُّ <i>they</i>
	<i>If, would</i> <i>to God, I</i> <i>&c. had</i> <i>called;</i> <i>then I, &c.</i> <i>would have</i> <i>called, &c.</i>		<i>If, would</i> <i>to God, we</i> <i>&c. had</i> <i>called;</i> <i>then we, &c.</i> <i>would have</i> <i>called, &c.</i>

Indefinite Present Tense.

بَلَايَا * هُوَ	أَمِينُ <i>I call.</i>	بَلَايَا	هَمُّ <i>we call.</i>
	تُو <i>thou callest.</i>		تُمْ <i>ye call.</i>
	أُسُّ <i>he calls.</i>		أُنُّ <i>they call.</i>

* Or, with a conditional conjunction or adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Preterite Present, or Imperfect, Tense.

Singular.

Plural.

مَیْن بُلَاتَا تَہَا *I was calling.*ہم بُلَاتے تھے *we were calling.*

And for the other persons, by changing the pronoun.

*Instant Present Tense.*مَیْن بُلَا تَا ہُوں *I am calling.*ہم بُلَاتے ہیں *we are calling.*

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

*Future Present, or Dubious Present Tense.*مَیْن بُلَا تَا ہُوں گَا *I shall, &c. be calling.*ہم بُلَاتے ہوئے گے *we shall, &c. be calling.*

Or,

مَیْن بُلَا تَا ہووُن *I may, &c. be calling.*ہم بُلَاتے ہووین *we may, &c. be calling.*

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Indefinite Future Tense, Aorist or Subjunctive.

مَیْن بُلَاوُن <i>I</i>	} may, shall, or will, call; or call, &c.	ہم بُلَاوین <i>we</i>	} may, shall, or will, call; or call, &c.
تُو بُلَاوی <i>thou</i>		تُم بُلَاؤ <i>ye</i>	
وہ بُلَاوی <i>he</i>		وہ بُلَاوین <i>they</i>	

Definite Future Tense.

مَينَ بُلَاوَنگَا <i>I</i>	} shall or will call.	هَم بُلَاوِينگِي <i>we</i>	} shall or will call.
تُو بُلَاوِيگَا <i>thou</i>		تُم بُلَاوِيگِي <i>ye</i>	
وُه بُلَاوِيگَا <i>he</i>		وِي بُلَاوِينگِي <i>they</i>	

Imperative.

The same in form as the *Indefinite Future*, except the second person singular, which is the mere root; as, بُلَا تُو *call thou*. See the preceding conjugation.

Respectful and Precative forms of the Imperative and Future.

بُلَايِي	} آپ	} be pleased, sir, to call; may your excellency, &c. be pleased to call; you, sir, or your excellency, &c. may, shall, or will, be pleased to call.
or		
بُلَايِيگَا		

بُلَايِي may we, or one, call; or, we or one shall, &c. call.

بُلَايُو	}	تُو mayest thou, or thou mayest, shalt or wilt, call.
		وُه may he, or he may, shall or will, call.
		تُم may ye, or ye may, shall or will, call.
		وِي may they, or they may, shall or will, call.

Passive voice of the same verb, formed by adding جانا *to go*, regularly conjugated to its past participle, as explained at paragraph 32.

Imperative in the second person singular, or the Root.

بُلايا جا *be called.*

Infinitive and Gerund.

Singular.	Plural.
بُلايا جانا or جاني <i>to be called,</i> <i>being called.</i>	بُلائي جانا or جاني <i>to be called,</i> <i>being called.</i>

Past Participle.

بُلايا گيا *been called.* | بُلائي گئي *been called.*

Present Participle.

بُلايا جاتا *being called.* | بُلائي جاتي *being called.*

Conjunctive past Participle.

بُلايا جا جاکر or جاکري جاکر | بُلائي جا جاکر or جاکري جاکر
having been called.

Indefinite Past Tense.

بُلايا گيا { - میں <i>I was called.</i> - تُو <i>thou wast called.</i> - وہ <i>he was called.</i>	بُلائي گئي { - ہم <i>we were called.</i> - تُم <i>ye were called.</i> - وي <i>they were called.</i>
---	---

Preterite, or Remote Past, or Pluperfect Tense.

Singular.	Plural.
{ { { { مین <i>I</i> had been called. تُو <i>thou</i> hadst been called. وَه <i>he</i> had been called.	{ { { { ہم <i>we</i> had been called. تُم <i>ye</i> had been called. وِی <i>they</i> had been called.

Instant, or Proximate Past Tense.

مین <i>I</i> have been called. تُو <i>thou</i> hast been called. وَه <i>he</i> has been called.	ہم <i>we</i> have been called. تُم <i>ye</i> have been called. وِی <i>they</i> have been called.
---	---

Future Past, or Dubious Past Tense.

مین <i>I</i> تُو <i>thou</i> وَه <i>he</i> { { { { shall, will or may have been called; or, should be called, &c.	ہم <i>we</i> تُم <i>ye</i> وِی <i>they</i> { { { { shall, will or may have been called; or, should be called, &c.
--	--

Or,

Singular.		Plural.	
میں I	} may, shall or will, have been called; or might be called, &c.	ہم we	} may, shall or will, have been called; or should be called, &c.
تو thou		تم ye	
وہ he		وی they	

Conditional and Optative Past Tense.

میں	If, would	ہم	If, would
	to God,		to God,
	I, &c.		we, &c.
تو	had been	تم	had been
وہ	called ;	وی	called ;
	then I,		then we,
	&c would		&c would
	have been		have been
	called.		called.

Indefinite Present Tense.

میں I am called.	ہم we are called.
* بلایا جاتا تو thou art called.	* بلائی جاتی تم ye are called.
وہ he is called.	وی they are called.

* With a conditional conjunction or an adverb of wishing, expressed

Preterite Present, or Imperfect Tense.

Singular.	Plural.
مَينَ <i>I was called.</i>	هَمَ <i>we were called.</i>
بُلَايَا جاتا تها <i>thou wast called.</i>	بُلَايَ جاتي تهي <i>ye were called.</i>
وَهَ <i>he was called.</i>	وي <i>they were called.</i>

Instant Present Tense.

مَينَ بُلَايَا جاتا هُون <i>I am being called.</i>	هَمَ بُلَايَ جاتي هِين <i>we are being called.</i>
تُو بُلَايَا جاتا هي <i>thou art being called.</i>	تُمَ بُلَايَ جاتي هو <i>ye are being called.</i>
وَهَ بُلَايَا جاتا هي <i>he is being called.</i>	وي بُلَايَ جاتي هِين <i>they are being called.</i>

Future Present, or Dubious Present Tense.

مَينَ بُلَايَا جاتا هُونگا <i>I shall, &c.</i>	هَمَ بُلَايَ جاتي هُونگي <i>we shall, &c.</i>
تُو بُلَايَا جاتا هُونگا <i>thou shalt, &c.</i>	تُمَ بُلَايَ جاتي هُونگي <i>ye shall, &c.</i>
وَهَ بُلَايَا جاتا هُونگا <i>he shall, &c.</i>	وي بُلَايَ جاتي هُونگي <i>they shall, &c.</i>

or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Or,

Singular.		Plural.
مَیں بُلایا جاتا ہوون <i>I may,</i> &c. تُو بُلایا جاتا ہووی <i>thou may-</i> <i>est, &c.</i> وہ بُلایا جاتا ہووی <i>he may,</i> &c.	<i>be being called.</i>	ہم بُلائی جاتی ہووین <i>we may,</i> &c. تُم بُلائی جاتی ہوو <i>ye may,</i> &c. وی بُلائی جاتی ہووین <i>they may,</i> &c.
		<i>be being called.</i>

Indefinite Future Tense, Aorist, or Subjunctive.

مَیں بُلایا جاؤن <i>I</i> تُو بُلایا جاوی <i>thou</i> وہ بُلایا جاوی <i>he</i>	<i>may, shall</i> <i>or will,</i> <i>be called;</i> <i>or, be cal-</i> <i>led, &c.</i>	ہم بُلائی جاوین <i>we</i> تُم بُلائی جاو <i>ye</i> وی بُلائی جاوین <i>they</i>	<i>may, shall</i> <i>or will,</i> <i>be called;</i> <i>or, be cal-</i> <i>led, &c.</i>
---	---	---	---

Definite Future Tense.

مَیں بُلایا جاؤنگا <i>I</i> تُو بُلایا جاویگا <i>thou</i> وہ بُلایا جاویگا <i>he</i>	<i>shall, will or</i> <i>may, be cal-</i> <i>led.</i>	ہم بُلائی جاوینگے <i>we</i> تُم بُلائی جاوگی <i>ye</i> وی بُلائی جاوینگے <i>they</i>	<i>shall, will</i> <i>or may, be</i> <i>called.</i>
---	--	---	--

Imperative.

مَیں بُلایا جاؤن <i>let me be called.</i> تُو بُلایا جا <i>be thou called.</i> وہ بُلایا جاوی <i>let him be called.</i>	ہم بُلائی جاوین <i>let us be called.</i> تُم بُلائی جاو <i>be ye called.</i> وی بُلائی جاوین <i>let them be called.</i>
--	--

Respectful and Precative forms of the Imperative and Future.

آپ	be you, sir, called; may your excellency, &c. be called; you, sir, or, your excellency shall, will, or may, be called.
بلائی جا ئی	
or	
صاحب	
بلائی جا ئیگا	
حضرت	
بلائی جا ئی	may we be called; we shall, will, &c. be called.

تو	mayest thou be called; or, thou mayest, shalt, &c. be called.
ہو	may he be called; or, he may, &c. be called.
تم	may ye be called; or, ye may, shall, &c. be called.
ہو	may they be called; or, they may, shall, &c. be called.

For the feminine of this, as well as of the preceding conjugations, the singular masculine final *ī* of the infinitive, the participles, the auxiliaries and the future, must be changed to *ای* in that number, and to *این* or *ایان* in the plural. And by omitting the past participle of the verb above exhibited, in the passive voice, the conjugation of the useful verb *جانا* *to go* remains alone, and may be hence acquired.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require *کي* or *کي* before them; and the most common of those which require *کي* are

تئين *to, up to.*

پاس *near, about, at.*

نزدیک *near, about, with.*

کنی *near, with.*

ساتھ *in company, with.*

آگی *in front, before.*

سامہنی *in the presence, opposite.*

بہاؤین *in sight, before one's eyes.*

اندر *within, in the inside.*

بیچ *in, among, between.*

باہر or *باہر* *without, on the outside.*

پچھي *in the rear, behind.*

اوپر *on the top, above, upon.*

نیچي *beneath, under.*

تلي *beneath, under.*

پار *over, across, through.*

سوا *besides, except.*

ماري *by reason, through.*

لِی on account, for.	بدل in exchange, instead.
واسطی on account, for.	برابر equal to, opposite to.
سبب by reason.	مُوافِق according to.
باعث by reason.	مُطابِق conformable to.
مُوجب by means.	یہاں at the abode, with.
عوض instead.	ہاتھ into the hand.

And the words most in use, which take *کي* before them, are

طرف on the side, towards.	نسبت in relation, with respect.
طرح in the manner, like.	بابت on the subject.
خاطر for the sake, for.	بمعرفت by means, by.

The prepositions, also, borrowed from the Persian or Arabic, and most in use, are

از from.	برای by reason, for.
ب (prefixed)	بعد after.
ب (prefixed)	بدون or بنا without.
بہ (separate)	در in.
با with,	درمیان among, between.
بی without,	سوا besides.
بر on, in.	علی on, upon, according to.
بدون besides, without.	عن from, on, concerning.

عند *near, with, according to.*

في *in, for (each).*

ک (prefixed) *like.*

ل (prefixed) *to, for.*

مع or بمع *with, along with.*

من *from.*

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, which may in general be used adverbially also, are the following.

اب *now.*

تا *to, until, to the end.*

تک or تک *to, up to, until,*

while, near to.

توری *till, up to.*

ک *to, as far as, near.*

اب تب *presently.*

اب تک
or
اب تک } *till now, yet.*

کد or کب *when?*

کب تک
or
کب تک } *till when? how long?*

کبھی or کدھی } *ever, sometime.*
کبھو or کدھو }

کبھی کبھی &c. *sometimes.*

کبھی نہ کبھی &c. *sometime or other.*

کب سی &c. *since when? how long ago?*

کب لو *till when?*

کبھی نہ کبھی &c. *never.*

جب جب
or
جب جب } *when.*

جس وقت

جب تک
or
جب تک } *till when, until.*

whenever. *جب کبھی*

perpetually. *جب نہ تب*

at the time when. *جب کا تب*

then. *تب تو or تب*

till then, so long. *تب تک or تب تک*

here, this place. *یہاں*

exactly here. *یہیں*

hitherto, to this degree. *یہاں تک or یہاں تک*

there, that place. *وہاں*

exactly there. *وہیں*

where? *کہاں*

where, which place. *جہاں*

wherever. *جہاں جہاں*

wherever, here and there. *جہاں جہاں*

wherever. *جہاں جہاں*

there, that place. *تہاں*

somewhere, anywhere *کہیں*

somewhere or other. *کہیں نہ کہیں*

no where. *کہیں نہیں*

everywhere. *ہر کہیں*

elsewhere. *اور کہیں*

here, hither. *اِدھر or اِدھر*

there, thither. *اُدھر or اُدھر*

where? whither? *کدھر or کدھر*

where, whither. *جِدھر or جِدھر*

there, thither. *تِدھر or تِدھر*

&c. whence? *کدھر سی*

here and there. *جِدھر تِدھر*

thus, in this manner. *یوں or یوں*

one way or other. *یوں نہ یوں*

in that manner. *اُن or وُن*

exactly then. *وونہیں*

how? why? *کیوں or کیوں*

as, like as, when. *جیوں or جیوں*

as, like as, when. *جیوں*

so, in such wise, then. *تیوں or تیوں*

as, whenever. *جیوں جیوں*

تِيُونُ تِيُونُ <i>so, at that time.</i>	تیتا or تیتنا <i>so much.</i>
جِيُونُ کَا تِيُونُ <i>precisely the same.</i>	کي بير <i>how often?</i>
جُونُ <i>as (&c. for جِيُونُ &c.)</i>	جي بير <i>as often.</i>
جِيُونُ تِيُونُ } <i>any how, any sort.</i>	تي بير <i>so often.</i>
جُونُ تُونُ }	باري <i>once, at last.</i>
جُونَهين <i>exactly when.</i>	بارها or بار بار <i>often, repeatedly.</i>
ايسا <i>thus.</i>	باري باري <i>alternately.</i>
ويسا <i>so.</i>	اتيبار <i>frequently.</i>
کيسا <i>how?</i>	اِک بار <i>once</i> }
جيسا <i>as.</i>	دو بار <i>twice</i> } <i>(and so on).</i>
تيسا <i>so.</i>	پُر or پُر <i>again.</i>
جيسا تيسا <i>as well as.</i>	روز روز <i>daily.</i>
جيسا کاتيسا <i>precisely the same.</i>	شبا شب <i>by night.</i>
ايتنا or ايتنا } <i>thus much.</i>	دم دم <i>perpetually.</i>
اتنا or اتنا }	تُرَت or تُرَت <i>instantly, quickly.</i>
اُتنا or اُتنا } <i>that much.</i>	في الحال <i>instantaneously.</i>
ويتنا or ويتنا }	في الفور <i>immediately.</i>
کيتنا or کيتنا } <i>how much?</i>	جهت } <i>quickly.</i>
کتنا or کتنا }	or }
جيتنا or جيتنا <i>as much as.</i>	چت }

هوتي *during, while.*

هوتي هوتي *gradually.*

هولي هولي }
آهستي آهستي } *gently, softly.*
دهيمي دهيمي }

بي در بي *successively.*

الك الك }
جدا جدا } *separately.*

ايك ايك *one by one.*

علي حده *apart.*

در کنار *aside.*

علاوه *besides.*

ما سوا }
ما ورا } *besides, moreover.*

جز *besides, except.*

قريب *nearly, about.*

آمني سامني }
رو برو } *opposite, face to face.*

سمنكه *opposite, confronting.*

سنگ }
سميت } *along with.*

بي *on, over, nevertheless.*

نيري *near, beside.*

قبل *before.*

عقب *at the heel, in the rear.*

عنقريب *nearly, shortly, soon.*

چگونه *how? of what kind?*

كيف *how?*

خواه مجواه *willing or not willing.*

سينت }
مفت } *gratuitously.*

انچت }
اچانك } *unawares, suddenly.*
ناگاه }

يك قلم }
يك لخت } *all at once.*

پهلا *before, soon, rather.*

پہلی *in the first place,*
rather.

دوسری *in the second place,*
&c.

ندان *at last, at least.*

آخر or آخرش *at last, finally.*

آخر الامر *at the end, finally.*

الحال *now, presently.*

مادام *as long as, until.*

القصہ } *in short, in a word.*
الغرض }

آج *today.*

کل *yesterday or to-morrow.*

دی روز *yesterday.*

فردا *tomorrow.*

آج کل *shortly, now-a-days.*

پہر سون *two days ago, or, to come.*

تیسون *three days ago, or, to come.*

چار دنوں *four days ago, or, to come.*

ترکی *at the dawn of day, early.*

سیري *in the morning, early.*

وقت بوقت *from time to time.*

وقت بوقت *constantly.*

وقت ناوقت *occasionally.*

درون *in, within.*

بہتر *within.*

وری *on this side, near.*

پری *on that side, beyond.*

وارپار *on both sides, across.*

ہرگاہ *every where.*

تل اوپر *upside down.*

بعد *after, afterwards.*

بہت *much, very.*

زیادہ *more.*

نہایت *extremely.*

بس or بسا *enough, much, very.*

أَكْثَرُ *for the most part.*

فِي الْجُمْلَةِ *upon the whole.*

أَغْلَبَ *most likely.*

غَالِبًا *chiefly, most likely.*

لَا بُدَّ *necessarily, infal-*
libly.

لَا جَرَمَ *undoubtedly, of ne-*
cessity.

هَوْنٌ or هَانُ *yes.*

هَانُ هَيْنَ *yes.*

بَلِي *yes, right, well.*

الْبَتَّةَ *certainly.*

بِالْفِعْلِ *in fact, at this mo-*
ment.

فِي الْحَقِيقَةِ *in truth.*

حَقًّا *truly, really, by*
God.

حَقِيقَةً *really, truly.*

حَقٌّ نَاحِفٌ *right or wrong.*

سَجَرَ or سَجَ *truly, in earnest,*
indeed.

أَصْلًا *by no means, not at*
all.

مُطْلَقًا *absolutely, not at*
all.

نَهْ or نَهَيْنَ *no, not.*

نَهَيْنَ تَوَّ *otherwise.*

مَتَّ *not, do not.*

أَهَانُ or أَهَنَ *nay, no, do not.*

مَبَادَا *lest, God forbid!*

شَايِدَ *perhaps.*

كَاشَ or كَاشَكِي *may it happen,*
God send!

مَكْرَ *unless, perhaps, ex-*
cept.

حِطَّ *but, except, save.*

هَيْكَا *probably, doubtless.*

فَقَطَّ *only, merely.*

صَرَفَ *only, simply.*

تو (emphatic) <i>do, in fact.</i>	چنانچہ <i>so that.</i>
اي (affixed) } <i>exactly.</i>	الا <i>if not, except, other-</i>
هي (affixed or alone) } <i>wise.</i>	حسب <i>agreeable to.</i>
يعني <i>that is.</i>	غير or بغير <i>the reverse of, be-</i>
گويا <i>one might say, as if.</i>	sides.
گوکہ <i>although.</i>	وغیرہ <i>et cetera, and the</i>
نت <i>always.</i>	like.
هميشہ } <i>always.</i>	مثلاً <i>for example.</i>
همواره } <i>especially, particu-</i>	خصوصاً <i>larly.</i>
مدام <i>always, eternally.</i>	دفعۃً <i>often, all at once.</i>
هرگز <i>ever.</i>	عقلاً <i>prudently, reason-</i>
گاه گاه <i>sometime or other.</i>	ably.
هنوز <i>yet.</i>	

38. The conjunctions most in use are,

و or او or اور <i>and.</i>	هم <i>also, even.</i>
بي <i>also, even, likewise.</i>	پر or بي <i>but.</i>
کہ <i>that, or, than, when,</i>	بلکہ <i>but, moreover.</i>
<i>because.</i>	ليکن or ليک <i>but.</i>
جو or جو <i>if, that, when.</i>	اما <i>but, moreover, how-</i>
گر or اگر <i>if.</i>	<i>ever.</i>

یا *or*.
 خواه *or, either, whether*.
 چاهو *either, or*.
 تو *or تو then*.
 پس *then, therefore*.
 نیز *also*.

ور (for و اگر) *and if*.
 ورنه *if not, unless*.
 اگرچه *although*.
 هرچند *whensoever, al-*
though.
 حال آنکه *whereas, notwith-*
standing.

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are,

واه *or واه* }
 کیا خوب }
 شا باش } *well done!*
 آفرین } *bravo!*
 دهن }
 کیا بات هی }
 مرحبا *hail! God bless*
 you!
 خبردار *have a care!*
 های *or های های* }
 وای *or وای* }
 وایلا } *wo! alas!*
 دروغا *or دردا* } *lackaday!*
 افسوس }

هی هی *or هی* *alas! strange!*
 هیهات *alas! begone!*
 چهی *or چهی* *fye! hush!*
 هت *or وی* *fye! begone!*
 چخی }
 or } *begone!*
 چل چخی }
 دور *or دور* *avaunt! begone!*
 لو *lo! look! there*
 now!
 باب ری }
 or } *astonishing!*
 باب میرا } *good God!*

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
1	۱	१	ایک	14	۱۴	۹۸	چودہ
2	۲	२	دو	15	۱۵	۹۹	پندرہ
3	۳	३	تین	16	۱۶	۱۰۰	سولہ
4	۴	४	چار	17	۱۷	۱۰۱	سترہ
5	۵	۵	پانچ	18	۱۸	۱۰۲	اتھارہ
6	۶	۶	چھ	19	۱۹	۱۰۳	انیس
7	۷	۷	سات	20	۲۰	۲۰	بیس
8	۸	۸	آٹھ	21	۲۱	۲۱	ایکویس
9	۹	۹	نو	22	۲۲	۲۲	بائیس
10	۱۰	۱۰	دس	23	۲۳	۲۳	تیس
11	۱۱	۱۱	اگارہ	24	۲۴	۲۴	چوبیس
12	۱۲	۱۲	بارہ	25	۲۵	۲۵	پچیس
13	۱۳	۱۳	تیرہ	26	۲۶	۲۶	چھیس

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
27	۲۷	۲۷	ستائیس	45	۴۵	۸۴	پینتالیس
28	۲۸	۲۸	اتھائیس	46	۴۶	۸۵	چھیالیس
29	۲۹	۲۹	انٹیس	47	۴۷	۸۶	سینتالیس
30	۳۰	۳۰	تیس	48	۴۸	۸۷	اتھتالیس
31	۳۱	۳۱	اکتیس	49	۴۹	۸۸	انچاس
32	۳۲	۳۲	بیس	50	۵۰	۹۰	پچاس
33	۳۳	۳۳	تیرتیس	51	۵۱	۹۱	اکاون
34	۳۴	۳۴	چوتیس	52	۵۲	۹۲	بارون
35	۳۵	۳۵	پینتیس	53	۵۳	۹۳	تیرپن
36	۳۶	۳۶	چھتیس	54	۵۴	۹۴	چون
37	۳۷	۳۷	سینتیس	55	۵۵	۹۵	پچپن
38	۳۸	۳۸	اتھتیس	56	۵۶	۹۶	چھپن
39	۳۹	۳۹	انٹالیس	57	۵۷	۹۷	ستاون
40	۴۰	۴۰	چالیس	58	۵۸	۹۸	اتھاون
41	۴۱	۴۱	اکتالیس	59	۵۹	۹۹	انستھ
42	۴۲	۴۲	بیالیس	60	۶۰	۱۰۰	ساتھ
43	۴۳	۴۳	تیتالیس	61	۶۱	۱۰۱	اکستھ
44	۴۴	۴۴	چوالیس	62	۶۲	۱۰۲	باستھ

FIGURES.			FIGURES.		
Europ.	Arab.	Ind.	Europ.	Arab.	Ind.
63	٦٣	٤٣	82	٨٢	٤٢
64	٦٤	٤٤	83	٨٣	٤٣
65	٦٥	٤٥	84	٨٤	٤٤
66	٦٦	٤٦	85	٨٥	٤٥
67	٦٧	٤٧	86	٨٦	٤٦
68	٦٨	٤٨	87	٨٧	٤٧
69	٦٩	٤٩	88	٨٨	٤٨
70	٧٠	٥٠	89	٨٩	٤٩
71	٧١	٥١	90	٩٠	٥٠
72	٧٢	٥٢	91	٩١	٥١
73	٧٣	٥٣	92	٩٢	٥٢
74	٧٤	٥٤	93	٩٣	٥٣
75	٧٥	٥٥	94	٩٤	٥٤
76	٧٦	٥٦	95	٩٥	٥٥
77	٧٧	٥٧	96	٩٦	٥٦
78	٧٨	٥٨	97	٩٧	٥٧
79	٧٩	٥٩	98	٩٨	٥٨
80	٨٠	٦٠	99	٩٩	٥٩
81	٨١	٦١	100	١٠٠	٩٥٥

Some little variation from the above may occur in a few instances; as, 33 تینتیس, 34 چونتیس, 38 اتریس, 39 انچالیس. 43 تینتالیس, 48 ارتالیس, 55 پچاون, 66 چها چہت, 68 اُستہ, 82, 91 اکانوی, 92 برانوی or بانوی, 93 ترانوی, &c. And, the series after one hundred is continued thus, 101 ایک سو ایک, 721 سات سو اکیس, 938 نو سو اتھتیس. When, however, the word ایک is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers; as, سو ایک *about a hundred*, دو سو دو ایک *near two hundred and two*; and, if a noun is used, it generally precedes the numeral, when this sense is intended; so, آدمی دس ایک *about ten men*; گھری دو ایک بعد *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers; and the order of the alphabet, then observed, with the quantity denoted by each letter, is:

50	40	30	20	10	0	9	8	7	6	5	4	3	2	1
ا	ب	ج	د	هـ	و	ز	ح	ط	ي	ک	ل	م	ن	س
1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50
س	ع	ف	ق	ر	ش	ت	ث	خ	ذ	ظ	غ	ف	ق	ر

The intermediate and subsequent numbers being denoted by the composition of these letters; as یا *eleven*, لو *thirty-six*,

قصد *one hundred and ninety four*, بیخ *two thousand*, پنج *five hundred thousand*, &c.

41. The Ordinals are,

1st. پہلا	6th. . چھٹا or چھٹوان
2d. دوسرا or دوجا	7th. ساتواں
3d. تیسرا or تہجا	8th. آٹھواں
4th. چوتھا	9th. نوواں
5th. پانچواں	10th دسواں

And so forth, by adding وان or آن to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

<i>A four</i> گندا	<i>A hundred</i> سیکڑا
<i>A five</i> گاہی	<i>A thousand</i> ہزار
<i>A score</i> بیسی	<i>A hundred thousand</i> لاکھ
<i>A forty</i> چالیسا	<i>A ten millions</i> کروڑ

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated ; as, ایک ایک *one by one*, دس دس *by tens*, بارہواں بارہواں *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, with respect to the folds or rows of any material most commonly پرتا or لڑا to the modified forms of the cardinals, as used in composition : but

اَکّا and اَکھرا are used for single, دوگارا or دُونا دُوبرا for double, تیرا or تینا for treble, چوہرا or چوہرا for quadruple as well as the forms اکتھا &c. دولٹا &c. تیرتا &c. چوگنا &c. and چند may with the second, third, fourth and tenth of the numerals be adopted as an affix for the same purpose; so, دوچند *two fold, twice as much*; سہ چند *treble*; دہ چند *ten fold*: whilst تہ or برابر may be subjoined in a like meaning to the simple forms of the cardinals; as, دو برابر *twice as much*, تین تہ *three fold*.

44. The fractionals will, on account of their various names and extraordinary use, be most easily comprehended from a detailed statement of them, as applied to different numbers; thus,

$\frac{1}{4}$ پاو or چوتھ or چوتھائی	$1\frac{3}{4}$ پونی دو
$\frac{1}{3}$ تہائی	$2\frac{1}{4}$ سوادو
$\frac{3}{8}$ دیرہ پاو	$2\frac{1}{2}$ ارہائی
$\frac{1}{2}$ آدھا	$2\frac{3}{4}$ پونی تین
$\frac{2}{3}$ دو تہائی	$3\frac{1}{4}$ سواتین
$\frac{3}{4}$ پون or تین پاو	$3\frac{1}{2}$ مارہی تین
$1\frac{1}{4}$ سوا	$3\frac{3}{4}$ پونی چار
$1\frac{1}{2}$ دیرہ	$4\frac{1}{4}$ سوا چار

$4\frac{1}{2}$	سارهي چار	275	پوني تين سو
$19\frac{3}{4}$	پوني بيس	325	سواتين سو
$30\frac{1}{4}$	سواتيس	350	سارهي تين سو
$50\frac{1}{2}$	سارهي پچاس	750	سارهي سات سو
75	پوني سو	1250	سوا هزار
125	سواسو	1500	ديره هزار
150	ديره سو	1750	پوني دو هزار
250	ارهاي سو	2250	سوادو هزار
175	پوني دوسو	2500	ارهاي هزار
225	سوادو سو	3500	سارهي تين هزار

Hence it appears that, with respect to numbers when regarded as composed of units, پوني detracts one quarter of one from the quantity mentioned, as سو adds one quarter and سارهي one half to it; but if the collective term, hundred or thousand, without any less quantity, is used, it becomes considered as the integer, and such portions as above described of the collective itself are taken away or added by these prefixes. ديرہ moreover, implies half as much again as the number it qualifies; and, ارهاي more than doubles it by one half of itself.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives by subjoining

آ	as	گرم	warm weather from	گرم	warm.
آت	—	بہتات	} abundance	—	بہت much.
آیت	—	بہتایت		—	
اس	—	میتھاس	sweetness	—	میتھا sweet.
ان	—	اونچان	height	—	اونچا high.
ای	—	برائی	evil	—	برا bad.
آئی	—	چوکسائی	carefulness	—	چوکس careful.
پا	—	برہاپا	old age	—	بورھا old.
پن	—	موتاپن	fatness	—	موتا fat.
پنا	—	بیوانا	widowhood	—	بیوا widow.
تا	—	کوملتا	softness	—	کومل soft.
تی	—	کمتی	deficiency	—	کم little.
گی	—	تازگی	freshness	—	تازہ fresh.
ہت	—	کٹراہت	bitterness	—	کٹرا bitter.

Or from primitive nouns substantive by affixing to them

ات as آدمیت *humanity* from آدمي *man*.

آیت — پنجایت *a counsel* — پانچ *five*.

But they are still more abundantly derived from verbs, the most common of them being the same in form as the second person singular of the imperative, like بول *speech*, چاہ *desire*; or as the second person plural of the imperative, like دباؤ *pressure, force*, from دانا *to press*: they are, also, frequently the same as the present, or past, participle in either gender; so, بولتا *the faculty of speech*, کہا *a saying or order*, بڑھتی *increase*, بولی *speech*, from بول *speak*, کہہ *say*, بڑھ *increase*. They are, moreover, to be obtained by adding to the second person singular of the imperative.

ای as کھلائی *a feeding* from کھلا *feed*.

آئی — بوائی *a sowing* — بو *sow*.

ان — جلن *a burning* — جل *burn*.

ہت — بلاہت *a calling* — بلا *call*.

وا — بھالوا *deception* — بھلا *deceive*.

آس (desire) as پیاس *thirst* — پی *drink*.

Or, by affixing to the perfect

ن as لگان *application* — لگا *applied*.

پ as ملاپ *a meeting* from ملا *met.*

وت — سجاوت *preparation* — سجا *prepared.*

And Persian nouns of this description are often had by the addition of اش to adjectives or to the imperatives of verbs in that language; as, پیدایش *production* from پیدا *produced*; دانش *knowledge*, from دان *know*.

46. The noun, which denotes the agent of any thing, is frequently obtained by subjoining هارا or والا to the inflected infinitive of a verb; so, مارنیهارا *a smiter*, بولنیوالا *a speaker*; and by adding to nouns or verbal roots the same affixes; or,

ها as دلکیها *a trotter*, from دلکی *a trot.*

هار — چوریهار *a bracelet-seller* — چوری *a bracelet.*

ر — سونا *a goldsmith* — سونا *gold.*

آر — چمار *a currier* — چام *leather.*

آرا — پتهیارا *a cook* — پتهی *an oven.*

اورا — بیگورا *a deserter* — بھاگ *flee.*

ایرا — سنپیرا *a snake-catcher* — سانپ *a snake.*

آھا — دوراھا *a runner* — دور *run.*

ای — سندیس *a messenger* — سندیس *a message.*

ایا — مکھنیا *a butter-man* — مکھن *butter.*

آیت	as	بہالیت	a spearman,	from	بہالا	a spear.
آیتا	—	چرھیتا	a rider	—	چرھہ	mount.
اک	—	لکھت	a writer	—	لکھ	write.
آک	—	پیراک	a swimmer	—	پیر	swim.
اکتر	—	پیوگر	a great drinker	—	پی	drink.
پال	—	گوپال	a cowherd	—	گو	a cow.
وا	—	پیشوا	a leader	—	پیش	front.
وال	—	گھتوال	a wharfinger	—	گھات	a quay.
وان	—	گاریوان	a carter	—	گاری	a cart.
ویا	—	گویا	a singer	—	گا	sing.
واھا	—	ھلواھا	a ploughman	—	ھل	a plough.
بان	—	دربان	a porter	—	در	a door.
بند	—	نعلبند	a farrier	—	نعل	a horse-shoe.
بر	—	رہبر	a guide	—	راہ	a way.
باز	—	مرغباز	a cockfighter	—	مرغ	a cock.
چی	—	طنبورچی	a drummer	—	طنبور	a drum.
دار	—	زمیندار	a landholder	—	زمین	land.
زن	—	تیرزن	an archer	—	تیر	an arrow.
ساز	—	سخن ساز	an orator	—	سخن	a speech.

کار	as	بدکار	<i>an evil doer</i>	from	بد	<i>evil</i>
گر	—	سوداگر	<i>a merchant</i>	—	سودا	<i>trade</i>
گار	—	گناهگار	<i>a sinner</i>	—	گناه	<i>sin</i>

47. Local and instrumental nouns are often the same in form as the infinitive of a verb; so, *هرن کارمنا هي* *it is a range* or *park for deer*: or, they may be derived from the second person singular of the imperative by the addition of *ان ني تي* *an* or *او* as *بيلن* or *بيلنا* *a rolling-pin*, from *بيل* *roll*; *اونا* *a pair of scissors*, from *کتر* *clip*; *بستي* *a village*, from *بس* *inhabit*; *گنتي* *an account*, from *گن* *count*; *جبارو* *a broom*, from *جبار* *sweep*; *بچهونا* *a bed*, from *بچها* *spread*. But the latter are in some instances obtained from adjectives by subjoining *آ*, as *گولا* *a ball*, from *گول* *round*; and the former more frequently from substantives by affixing

سال	as	تکسال	<i>the mint</i> ,	from	تکا	<i>a coin</i> .
سالا	—	گاوسالا	<i>a cow-house</i>	—	گاو	<i>a cow</i> .
ال	—	ديول	<i>a temple</i>	—	ديو	<i>a god</i> .
آلا	—	سيوالا	<i>Siva's temple</i>	—	سيوه	<i>Siva</i> .
باري	—	پهولباري	} <i>a flower garden</i> —			
واري	—	پهولواري				
					پول	<i>a flower</i> .

استهل	as	دیوستان	} a temple	from	دیو	a god.
استهان	—	دیوستان				
استان	—	قبرستان	a burying-place	—	قبر	a grave.
ستان	—	هندوستان	India	—	هندو	Indian.
پور	—	غازیپور	city of Ghāzī	—	غازی	} (proper names)
آباد	—	حیدرآباد	city of Haidar	—	حیدر	
دان	—	قلمدان	a pen case	—	قلم	a pen.
زار	—	لالزار	a tulip bed	—	لاله	a tulip.
شن	—	گلشن	a rose-bower	—	گل	a rose.
گاہ	—	آرامگاہ	a resting-place	—	آرام	rest.

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل	as	گھریال	an hour-bell	from	گھری	an hour.
ایل	—	نکیل	a camel's nose-stick	—	ناک	a nose.
ام	—	دستہ	a handle	—	دست	a hand.
آنہ	—	انگُستانہ	a thimble	—	انگُشت	a finger.
اک	—	چشمک	spectacles	—	چشم	an eye.

48. The diminutive of a noun is obtained by affixing to it

آ	as	بِتی	a little daughter,	from	بِتی	a daughter.
ایلا	—	موریلا	a pea chicken	—	مور	a peacock.

ایل	as	بگھیل	} a tyger's whelp from	باگھ	a tyger.
ایلا	—	بگھیلا			
ایتا	—	بمہنیتا	} a young Brahman	برہمن	a Brahman.
ایتا	—	بمہنیتا			
اوتا	—	اوتوتا	a fawn	—	اوتوت a stag.
اتا	—	امیزتا	a little table	—	امیز a table.
ری	—	پلنگری	a small bedstead	—	پلنگٹ a bedstead.
وا	—	مردوا	a poor wretch	—	مرد a man.
اک	—	توپک	a musket	—	توپ a cannon.
ایچہ	—	باغیچہ	a little garden	—	باغ a garden.
چہ	—	دیگچہ	} a kettle	—	دیگ a caldron.
چی	—	دیگچی			

Or by changing a final ā into ای as رسی a string, from رسا a rope; گولی a bullet or pill, from گولا a ball.

49. Adjectives may be formed from substantives by prefixing,

ا	as	اپہل	fruitless	from	پہل	fruit.
ان	—	انہونا	impossible	—	ہونا	to be.
نا	—	ناامید	hopeless	—	امید	hope.
لا	—	لاچار	helpless	—	چارہ	help.

ن	as	ندَر fearless	from	دَر fear.
نِر	—	نِرَادِر disrespectful	—	آدِر respect.
ب	—	بِمَل undefiled	—	مَل filth.
بِی	—	بِیخَبَر incautious	—	خَبَر intelligence.
هَم	—	هَم آهَنگ concordant	—	آهَنگ sound.
س	—	سُرُوب well-formed	—	رُوب form, shape.
ک	—	کُدْهَنگ ill-mannered	—	دْهَنگ manners.

Or by subjoining

آ	as	بُھوکھا hungry,	from	بُھوکھ hunger.
اد	—	دو سالہ biennial	—	دو سال two years.
اھا	—	تیلھا oily	—	تیل oil.
ھا	—	پانیھا aquatic	—	پانی water.
اھلا	—	سونہلا golden	—	سونہ gold.
آنہ	—	طفلانہ childish	—	طفل a child.
اُو	—	دِیدارو sightly	—	دِیدار view.
ای	—	ہندی Indian	—	ہند India.
ایا	—	بکھیریا quarrelsome	—	بکھیرا contention.
ایارا	—	دُکھیارا afflicted	—	دُکھ pain.
ایتا	—	پچھیتا tate	—	پچھ the rear.

این	as	چوبین wooden	from	چوب wood.
اینه	—	ریشمینه silken	—	ریشم silk.
ایانه	—	سالیانیه annual	—	سال a year.
ایلا	—	رسیلا juicy	—	رس juice.
ایل	—	بجھیل loaded	—	بوجھ a load.
ایلا	—	گھریلا domestic	—	گھر a house.
لو	—	جھگڑالو quarrelsome	—	جھگڑا a quarrel.
لا	—	پچھلا hindermost, last	—	پچھیا the hindpart.
کا	—	اکا single	—	ایک one.
نا	—	دونا double	—	دو two.
را	—	تیسرا third	—	تین three.
وان	—	دسوان tenth	—	دس ten.
جوگ	—	بیانہنی جوگ marriageable	—	بیا ہنا to marry.
مان	—	بدھمان wise	—	بدھ wisdom.
ونت	—	بلونت powerful	—	بل power.
بند	—	ہتھیاربند armed	—	ہتھیار arms.
مند	—	دولتمند wealthy	—	دولت wealth.
دار	—	وفادار faithful	—	وفا fidelity.
سار	—	کوهسار mountainous	—	کوه a mountain.

گین	as	غمگین	sorrowful	from	غم	sorrow.
ناک	—	ہولناک	terrible	—	ہول	terror.
وار	—	سوگوار	grievous	—	سوگ	grief.
ور	—	نامور	renowned	—	نام	a name.
آور	—	زوراور	strong	—	زور	strength.
زا	—	ولایترا	foreign-born	—	ولایت	a foreign country.
گون	—	نیلگون	blue-coloured	—	نیل	blue, indigo.
فام	—	زعفران فام	saffron-coloured	—	زعفران	saffron.
مایل	—	زردی مایل	yellowish	—	زردی	yellowness.
کونا	—	چوکونا	four-cornered	—	چو	(in comp.) four.

گوشہ — شش گوشہ hexagonal — شش six.

50. Adjectives of intensity may be obtained from verbs by affixing to the second person singular of the imperative *دور* or *آکا* or *آنا* as *دوراک* a great runner, from *دور* run; *لڑاناک* quarrelsome, from *لڑ* fight; *گویا* eloquent, from *گو* speak.

51. Adjectives and adverbs are formed from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively: so, from *یہ* this, are

اِتنا or ايتنا or اِتا or ايتا *this much, thus many*; يُون or يُونُكر *in this manner, thus*; ايسا *this like, such*; يهان *this place, here*; يهين *exactly here*; اِدهر or ايدهر *this way, hither*; from وُ *that*; اُون or وُون or وُونُكر *that much, so many*; اُتا or اُتنا or وِتا or وِيتنا *in that manner, so*; ويسا *that like, so*; وهان *that place, there*; وِهين *exactly there*; اُدهر or اودهر *that way, thither*; from كُون *who? what? which?* are كد or كب *what time? when?* كِتنا or كِيون or كيُونُكر *how much? how many?* كِتا or كِيتا or كيتنا *how? in what manner? why?* كِيسا *what like? what sort?* كِي *how many?* كِيدهر or كِدهر *whither?* كهان *where?* جِتا or جِتنا *as much as, as many as*; جِيون or جِون or جِيونُكر *as, like as*; جِيدهر or جِدهر *whither*; جهان *where*; جِيسا *what like, as*; تَد or تَب *then*; تَد or تَب *and, from* تُون *that, this, are* تِونا or تِونا *so much or so many*; تِونا or تِونا *so, in such manner*; تِيسا *such, so*; تِهان *there*; تِيدهر or تِدهر *that way*; تِي *so many*.

52. Transitive and causal verbs, as before noticed in paragraph 29, are formed from other verbs by the interposition or addition of لا or آوي وا. The letter ā is frequently inserted

after the first consonant of the root; and sometimes, though but rarely, it follows the second; in other cases, it is added to the last: as, *کاتنا* *to cut*, from *کتنا* *to be cut*; *نکالنا* *to take out*, from *نکلنا* *to issue*; *بچانا* *to save*, from *بچنا* *to escape*: *و* and *ي* are used immediately before the last consonant of the root; so, *کھولنا* *to open*, from *کھلنا* *to be opened*; *پیسنا* *to pound or grind*, from *پسنا* *to be ground*: and *لا* or *را* are always subjoined to the root; as, *جلوانا* *to cause to burn*, from *جلنا* *to burn*; *دلانا* *to cause to give*, from *دینا* *to give*. When the root, moreover, consists of only two letters, the last of which is *ي* or *آ* the letter *ل* is generally prefixed to the causal sign *وا* as, *پلوانا* *to cause to drink*, and *کھلوانا* *to cause to eat*, from *پي* *drink*, *کھا* *eat*.

53. From nouns, also, whether substantive or adjective, some verbs are derived; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive or initial case commonly precedes that denoting its issue or appendage, as does the adjective in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, or some word which by way of emphasis takes the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the medial or final cases, if necessary, a participle or adverb, may follow almost promiscuously; but the verb commonly completes and finishes the whole: so, *پر راجا کا بیتا* *برہ کی پیر سی ایسا بیکل تھا کہ کھانا پینا سونا راج کاچ سب کچھ مجھے بیتا* *but the king's son, through the pain of separation, was so distressed, that he sat and abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چرھی ہی* *the wine of youth has mounted up in all.*

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them,

should be used in the masculine ; as, اُس کی ماما پتا بھائی تینوں *her father, mother, brother, were all three meditating her marriage.* In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed ; so, تمہاری بیٹی کی کتاب و کاغذ یہاں *your son's book and paper are fallen here.*

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word ; as, اُس کا بھائی بکرم *his brother Bikram* : but the postpositions کا کی by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight ; so, ہزار تولی سونا *a thousand tolas of gold* : and, on the contrary, their use in some cases may appear to us redundant ; as, فکر کا لفظ *the word fkr or fkr's word.* These postpositions, moreover, are adopted to denote *purpose, worth, size, possibility, totality, &c.* as well as mere relationship ; so, کھانی کی کوٹھری *an eating-room,* دو سو روپے کا گھوڑا *a horse worth two hundred rupees,* بڑے سر کا چھوٹا *a boy with a large head,* یہ نہیں رہنی کا *this, cannot, may not, will not, remain,* کھیت کا کھیت *the whole field.*

57. The nominative case is frequently used after a transitive

verb; but no inflexion of a noun can take place unless it is occasioned by a postposition or preposition, expressed or understood; and the latter often happens in expressions which from use are become idiomatical without the postposition; as *اس کا نام تو بتاؤ* *do tell me the name of this*; *گھر جا* *go home*; *گنگا کنارے* *(on) the bank (of) the Ganges*; *اچھی طرح* *(in) a good manner*; *اُس کی دو بیٹی تھیں* *(at the abode) of him were two daughters*, or, *he had two daughters*, an ellipsis of *یہاں* occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be expressed together with one more immediately acted upon by the verb, the nominative must be adopted for the accusative; unless both words are pronouns, when each may be followed by its casual sign; so, *راجا نے وہ پھل رانی کو دکھایا* *the prince shewed that fruit to the princess*; *میں اُسی تم کو دوں گا* *I will give him to you*; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity; but when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only; as

mines of gold, silver, copper, iron, &c. *سُونِي رُوپِي تَانِي لُوہِي وَغِيَرَه کِي کھَانِي*

58. The simple postpositions follow immediately the nouns they govern ; but such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words to which they are attributed : so, *اُس کِي سَاتِه* or *اُسکِي سَاتِه* *with him* ; *دَهشت کِي مَارِي* or *مَارِي دَهشت کِي* *through fear* ; *پاس کِي گھُورِي* or *پاس گھُورِي کِي* *near the horse*.

59. Of the postpositions denoting the ablative case, *سِي* is more usual and more polite than *سِي* or *سُون* and for the dative and accusative in pronouns *کِي تِيْن* or *کُو* is accounted more respectful than the terminations *اِي* and *اِيْن*.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number ; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be ; as, *اُس کِي مُنہ کُو کالا کَرُو* *make his face black*.

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is often preferred to the plural ; as, *تِيْن سپَاهِي فِي چار مُرد کُو مارا* *three soldiers beat four men* ; *ہزار گھُورِي سِي کچھ کم ہوگا* *there may be something less than*

a thousand horse: when, however, the noun is capable of inflexion in the singular, and the numeral is not a *collective* one, this deviation from the general rule seems inadmissible; so, تین کُتُونِ نی چار لَرکُون کو کاتا, *three dogs bit four boys*; but not چار لَرکی کو or تین کُتی نی.

62. The personal pronouns may be occasionally omitted, when the sense is clear without them; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry; so, مُوسٰی نہین جو سیر کرُون کوہ طور کا, *I am not Moses to visit Mount Sinai*; جیون بادِ صبا گذر گئی ہم, *like the zephirs we have fledged away*. When, too, the feminine genitives of pronouns or adjectives are used without any noun expressed, some such word as بات *affair*, is generally understood: so, نہ اپنی کہتا نہ اور کی سُناتا, *he neither mentions his own concerns nor attends to those of others*.

63. In speaking of one's self with another, it is customary to give the first person the precedence; and for that person even the plural is often adopted, though an individual only is intended; as, تُم جاوینگی or مَیں تین, *you and I will go*: and should the saying of a third person be reported to any one, the same pronouns and the same words, in every respect,

are commonly adopted, as were used by the first speaker ; so, *اُس ني کھا کھ مین نہ جاؤنگا* *he said that I shall not go*, meaning in our idiom, *that he should not go*.

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, familiarity or contempt : in speaking respectfully to any one, the plural of this pronoun at least must be adopted ; but when a dependant addresses his superior, or a great degree of deference is intended, *آپ* *self*, *صاحب* *master*, *حضرت* *your worship*, *پیر و مرشد* *my patron*, *خداوند* *my Lord*, *مہاراج* *your highness*, or some such term of honor, must be used with a verb in the third person plural ; as, *تُمہوں ني یونہی کھا* *what do you say ?* *تُم کیا کہتی ہو* *you said exactly so* ; *اگر مہاراج کہیں* *if your highness shall order* ; *ہی* *Sir ! what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular ; as, *اُن ني کھا* *he or she said*, *بادشاہ محل سرامین بیٹھی ناچ دیکھتی تھی* *the king sat in the seraglio viewing the dance* ; and the plural emphatic termination *اون* in pronouns seems to make expressions in which they are used still more respectful ; so, *اُنہوں ني فرمایا* *he or she said or commanded*. When, moreover, any one speaks with humility of his own actions or circumstances to a superior, or seeks even

to address his friend very respectfully, it is customary to substitute such words as *بندہ غلام فدوی عاجز فقیر* *slave, servant, beggar, &c.* or *دوستدار مخلص خیرخواہ* *friend, well-wisher, &c.* for the first personal pronoun; so, *بندی کا گھر دہلی میں ہے*, *(your) slave's home is in Dihli*, meaning, *my home is at Dihli*; *تمہاری خدمت نہ ہو سکیگی* *your worship's service cannot be performed by (me your) slave*; *مخلص صاحب زادی کو کل دیکھیگا* *the friend will see the master's son to-morrow, or, I shall see your son, Sir, to-morrow.*

65. For the third person, *وہ* is generally adopted; but, when discrimination is necessary, *یہ* is applied to the object near at hand, or to that last mentioned in discourse; as the English word, *this*, is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, *جب یہ اطوار اپنی لڑکی کی راجانی دیکھی* *when the king perceived these manners of his son.*

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member of a sentence, is necessary, the *common* or *reflective* *آپ* must then be used instead of the *peculiar*; so, *اپنا نام بتا* *tell thy*

name; راج پتر اپني جي مين ڪهني لگا *the prince began to say in his own mind*; آپ تو ظالم نڪر *do not, wretch, administer medicine to thyself*. But if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflexion before postpositions; so, آپ کي چرنجيو رهي سي مڃي *I have pleasure, sir, in your living a long life*; and never اپنا &c. unless as the simple pronoun. When, in a second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the *peculiar*, and not the *common*, must then be adopted; so, مين اور ميراباپ *I and my father*.

67. As emphatic adjuncts to the pronouns, besides the reflective آپ the Persian pronoun خود or the adjective نچ is sometimes adopted; but the adverb هي or هين which generally becomes اي when subjoined to سو or اس is most in use for this purpose; and, even خود or آپ may be employed at the same time with it; so, مين ني خود اس کي *I myself completed this*; يه حويلي ميري نچ کي هي *this house is my own*; اسِي رد بدل مين *in this very altercation*; آپهي مين ني يه *I my very self*; مين هي اپ or مين اپ هي *of myself I transacted this business*; وهين *at that very*

(*place*). And to آپ when adopted as an appellative of honor, *حُود* is at times subjoined, or even لوگ or لوگون if plurality is intended.

68. As a mere interrogative, کیا *what? which?* is not applicable to persons; but it is often used *threateningly*, or to express *satisfaction*, *astonishment* or *desire*; and in these senses, it may be immediately followed by the appellations of human beings; as, کیا احمق *what a scoundrel!* کیا حرامزادہ *what a silly woman she was!* It may be, also, adopted discriminatively; as, کیا ہندو کیا مسلمان *whether Hindu or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives; so, وہ کون ہے مین نہیں جانتا ہوں *who he is I know not*, وہاں کبھی آیا تھا مین واقف نہیں *whence and when he came I know not*; but in interrogative sentences where no negation is expressed, the relative pronoun may be substituted for the interrogative; as, جہان صاحب رہتا ہے سو تم جانتی ہو *instead of* جہان صاحب رہتا ہے سو تم جانتی ہو *do you know where the gentleman lives?* To denote *non-existence*, *dissimilitude* or *difference*, moreover, the adverbs کہاں کب are very emphatically used; as, کہاں وہ راجا کہاں وہ رانی *where is that prince? where that princess?* meaning, that they exist not; کہاں راجا

یہاں گنگا تیلی *where is king Bhoj? where Gangā the oil-*
man? importing, that there is no resemblance between them ;
 جو بلاواپنی بچہ کو کھاتا ہے سو چوہی کو کب چھوڑیگا *the cat that eats*
its own young is not likely to let the rat escape.

69. The relative *جون* or *جو* may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative ; so, جس رانی کو بہت سا چاہتا تھا اسی وہ *which princess he liked best, to her he gave the fruit and said:* and though *جو* is more commonly used than *کون* and *سو* than *تون* yet, in reply to the interrogative *کون* the latter, for the sake of sound or emphasis, seems preferable.

70. The words *کچھ* and *کوی* are constantly used in an indefinite sense ; but *کوی* is generally applied to animate beings and *کچھ* to inanimate : this distinction however is not always observed ; so, *کچھ آدمی* *any thing*, *کوی چیز* *some man.*

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence ; except that, to a number of irrational beings, taken collectively, a singular verb may be attributed ; and that in general a plural verb is used with such terms of honor or respect in the singular as are

substituted for the second personal pronoun : so, *وہ چوکی دیا کرتا* *he makes a practice of guarding* ; *جب یہ خبر پہنچی* *when this intelligence arrived* ; *سو گھوڑا آیا* or *سو گھوڑی آئی* *a hundred horse came* ; *آپ بڑی محنت کرکے ہماری واسطی آئی ہیں* *your highness has with great labour come on my account* ; *اگر شاہ* *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the expletive *نی* must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood or stated, as is most usual in the nominative case ; but if the object be placed in the oblique case, or if it is a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by *نی* if capable of inflexion ; the first and second personal pronouns being the only words liable to change for case, that retain the form of the nominative, whether in the singular or plural, before this expletive. So, *جس وقت آپ نی*

غوطہ مارا مین نی جانا دُوب گئی پانچ رُپی دی تُمہاری گھر خبر بھیجی اور
 نکلی تب بھی اور پانچ رُپی خوشی کی خیرات مین دی رہی پانچ سو مین نی
 when you, sir, took the plunge, I thinking
 you drowned, gave five rupees for sending the intelligence to
 your house ; and, on your coming out, I also gave away five
 more rupees in alms on account of the happy event ; five re-
 mained which I have sent to my own house : انہوں نی بانڈی کو
 کسي بھلي آدمي نی اُن they drew out the female slave : نکال باہر دیا
 some gentleman said to them, that—. But with the
 verb لانا to bring, which is in fact compounded of لي take and
 آنا to come, or with بولنا to speak, though the former seems in
 all cases to convey a transitive meaning and the latter some-
 times so, this construction is never admitted ; as, کوي چوي
 a Brahman purchased and brought an egg
 plant ; وہ بولا کہ he said that—.

72. The form of the infinitive serves for the gerund or
 verbal noun, and, in many cases, for the noun of instrument
 or of place, as has been already noticed : but in sentences
 where caution is intended, the infinitive seems often substituted
 for other parts of the verb, unless an ellipsis ought rather to
 be understood in such expressions ; as, اُس سي غافل مت رہنا
 remain not careless of him, or, take care not to live neglectful

of him ; اُس کو نذر گذرانا *he offered him a present, or, (he took care) to offer him a present.*

73. The past and present participles are frequently used in their inflected state, absolutely ; or some such words as *in the manner of, in the state of,* may be understood with them : so, کسو راجا کي ٻيئي سهيليون کا جهند *some king's daughter, having taken with her a train of damsels, came to the bank of that very lake ;* رنگ برنگ کي پوشاڪين پهني هوي سيڪرون پري پيڪرين *hundreds of fairy-faced damsels, arrayed in garments of various colours, are swinging.* In such sentences, however, the participle may be made to agree with its governing noun as well as be used in the absolute or elliptical manner here noticed. And when, in a mere participle sense, words of this description are separated from the noun or pronoun to which they relate, they are constructed as nominatives, whatever the case of the other may be ; so, اُس کو روتا ديكهه *seeing him weeping.* The inflected present participle, moreover, is in very common use, with the emphatic adjunct هي subjoined, to express the instantaneous transition from one action to another ; as, اُس بات کي سنئي هي راجاني *immediately on seeing that she remained as one astonished ;*

اُس ديو کو للکارا *exactly on the hearing of this speech, the king challenged that demon.*

74. The past form of a verb seems at times used in a present or future sense; as, جو وہ ملي تو هماري جان رهي نھين تو گئي *if she be found, then my life remains, otherwise it is gone*: but هو the past of the verb *be* generally imports transition from one state to another, whilst *تھا* implies the fixed state, or mere existence, of any thing; as, پانی گرم ہوا *is the water become hot?* اُس کی ایک بیٹی تھی اُس کا نام اُنمادینی تھا جب وہ جو بنوتی ہوئی *he had a daughter; her name was Unamādinī; when she was (or became) marriageable* —. The pluperfect or preterite past appears, also, in some instances, substituted for the indefinite past; as, اُس نے مجھے بھیجا تھا کہ تو جا کی پوچھ *he sent me (with this message) that do thou go and enquire.*

75. The present, when celerity in the performance of any enterprize is emphatically denoted, may be used in the sense of the future; as, میں ابھی اپنی گھر جاتا ہوں اور بیٹی کو لا کر تیری سامنے ذبح کرتا ہوں *I am this instant going home; and, having brought my son, am sacrificing him in thy presence.* Like as in the past, so in the present, the regular form of the verb هو implies *transition*, whilst the meaning of the auxiliary is devoid of it; so, جو حرکت اُس سے ہوتی اس کی نزدیک خوش آئند ہے

whatever action proceeds from the former is welcome to the latter.

76. The aorist or indefinite future may not only convey a present meaning, but it may be used in construction with another verb as a present participle even; so, خرامان صبا صحن مین, *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose*; کرون نغمه تهنیت کو شروع که ایک نیک اختر کری ہی طلوع; *I will begin the notes of congratulation, because a fortunate star makes its appearance above the horizon*; کھولون هون *I am opening.*

77. The adverbs of negation نه or نهين may be used either before, or after, verbs; مت however is peculiar to imperatives, or to infinitives adopted for them; نه may be applied to any mood, but in prose it rarely can be postponed to the verb; whilst, نهين though incapable of being joined to an imperative, is yet more emphatical and in more general use than نه with the other verbal forms: so, مت پوچھو, *do not ask*; پھوليومت, *pray do not forget*; نه جانيو, *do not suppose*; لگا نه دل کو کھين کيا سنا نهين توني, *place not thy affections any where: what hast thou not heard?* When the emphatic نهين moreover, is adopted, it frequently with elegance supplants

the present of the verb هو at the end of a sentence; as,
 تیري شان کي ظلم لایق نہیں acts of cruelty are not becoming
 thy dignity.

78. The conjunctions جو and کہ that, are adopted at the beginning of one member of a sentence, which points out the object of another generally preceding, or which serves to explain it; as, دیکھتا کیا ہے کہ ایک تپسی درخت میں آلتا لٹکا ہوا ہے, what does he see (or he is astonished at seeing) that a devotee is suspended head downwards in a tree; مبارک تجھی آئی شہہ we congratulate thee, happy prince! because an heir to the crown and throne is born. To کہ moreover such adverbs as کیوں or تا are frequently subjoined; so, گردن مارو تاکہ پھر کبھی میں منہ نہ دیکھوں, strike off his head to the end that I may never more see his face. This conjunction, too, may be used by the way of comparison or distinction; as, ایک آدمی مری بہتر کہ تمام شہر, that one man die is better than a whole city; اسکو کہ اسکو تولیوی, thou mayest take either this or that: but it may be adopted as the relative pronoun, after the idiom of the Persians: and in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.

79. The conjunctions اور اوو may be used almost promiscuously, though اور is generally adopted to connect sentences as well as words, and و is rarely if ever used, except to link together Arabic or Persian nouns; as, هزاروں شکر اُس خدا کی کہ جس نے اپنی تمام خلقت میں انسان کو فضیلت عطا فرمائی اور عقل کی تاج *thousands* مرصع سی دین و دنیا میں اُس کی سر کو زیب و زینت بخشی *of thanks to that God, who has granted to man superiority over all the creation, and graciously adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs.* In this example, besides the uses of و and اور may be noticed the application of the conjunction کہ which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted; as, *hundreds, thousands, ten of thousands, cities, towns.*

80. The conditional conjunction اگر or جو *if* requires the consequential پس or تو *then*, in the following member of the sentence; as, اگر کوئی اس میں تجھے پکڑے تو اُسی میری پاس لی آنا

if any one shall interrupt you in this, then take care to bring him to me.

81. The adverb جون or جیون must in general be answered by the correlative تون or تیون and جون by تون; but the emphatic adverb of time جونہیں may be followed by وونہیں as, *as soon as the dog ate it, at that very moment he with a bound expired:* and though to denote comparison جیون may be applied alone, yet as adverbs of manner تیون and جیون assume مین کہوں, so, *as I may say, so it is incumbent on thee to perform the business.*

82. The usual term of affirmation or assent is ہاں yes, but this may be understood and گاہ or پیر و مرشد or صاحب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferior to his superior.

83. The residence of any one is often denoted by یہاں and if more than one place is mentioned, وہاں may be used distinctively for a similar purpose; as, *go to the gentleman's house here, not to that there.* Sometimes, however, the mere genitive case is adopted, the adverb being understood; and the postposition پاس may be

applied in the same manner as, *یہاں* : so, *نوکر چاکر جو اُس کی دوری* *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of *نوکر چاکر* above given : but one of such words seems frequently to have no meaning, and to be used for the sake of the sound only ; as, *جھوٹہ موتہ* *falsehood*, *کھسر پھسر* *a whisper*. By a repetition, however, of pronouns, or even of participles, as well as of numerals, individuality may be intended ; as, *اپنی اپنی بدیا آزماوین* *let us each try his own skill* ; *ہر ایک آدمی ایک ایک گھڑا دودھ کا پھر کر* *each man having filled one by one a pitcher of milk* : and when a verb is repeated, continuation of the act is generally denoted ; as, *چلا چلا* *continuing to impel or agitate* ; *مار مار ڈال ڈال* *keep striking (and) throwing* : or, when the past participle of a causal verb is subjoined to the same form of the neuter or active, readiness of preparation is intended ; as, *بنا بنایا* *ready made*, *پکا پکایا* *ready cooked*.

85. To the names of different classes different appellations of honour are added by way of distinction ; thus Brahmins take *چوہی* or *پانڈی دوی تواری* ; Musalman Fakirs are addressed

with صوفي or شاه; Hindū devouts or religious people, with پير or سائين گسائين بهگت گرو; Rājputs, with تهاكر or راي سنگه; Moguls, with ميرزا بيگ آغا or خواجه; Saiyids, with مير; Shaikhs, with شيخ; Pathāns, with خان; Doctors, with پندت or ملا مولوي; Merchants or Bankers, with ساه or سيته. And the most common terms of respectful address, used generally, are جهان پناه or صاحب ميان جي Sire! خداوند or پيرو مرشد your Majesty! or لا or بابو Sir, Master, Worship.

22 or 23, Sir, Master, or ship.
 Give your Majesty! or give
 mon terms of respectful address, used generally, are given or
 Merchants or Bankers, with Sir or M^r. And the most com-
 with; Doctors, with Sir; Isthms, with Sir; Shailas,
 Moguls, with Sir or M^r; Rajas, with Sir or M^r; Shailas,
 with Sir or M^r; Hindu devotees or religious people, with

APPENDIX.

SOME of the most common technical terms of Grammar, with the corresponding words or expressions, chiefly derived from the Arabic language and adopted in Hindustani.

A. Ablative (case)	{ حَالَتِ مَفْعُولِ or مَفْعُولِ مَعَهُ	Adjective (with a substantive) { صِفَتِ or نَعْتِ
Accidence	صَرْفِ	(with its substantive) { صِفَتِ مَوْصُوفِ or نَعْتِ مَنْعُوتِ
Accidental	عَارِضِي	— in the comparative or superlative degree { أَسْمِ تَفْصِيلِ
Accusative (case)	{ حَالَتِ مَفْعُولِ or مَفْعُولِ بِهِ	— of similitude { أَسْمِ تَشْبِيهِ
Acted	مَفْعُولِ	— of quantity { أَسْمِ مِقْدَارِ
Active (voice of a verb)	مَعْرُوفِ	— of quality { أَسْمِ كَيْفِيَّتِ
Actor	فَاعِلِ	Adverb { ظَرْفِ or حَرْفِ تَمْيِيزِ
Adjective (when alone)	أَسْمِ	— of place { ظَرْفِ مَكَانِ

Adverb of time	ظرف زمان	Apocope	حذف
— of affirmation	حرف ايجاب	Article	حرف
— of negation	حرف نفي	Artificial or positive	جعلی
— of injunction	حرف تاكيد		
— of peculiarity or identity	حرف تخصیص	C.	
— of similitude	حرف تشبيه	Case	حالت or كارك
— of exception	حرف استثنا	Causal (verb)	فعل متعدي or مُتَعَدِّي بِمَفْعُولَيْنِ
— of cause or reason	حرف تعليل	Commencement	ابتدا
— of method	حرف طرح	Common	مشترك
— of condition	حرف شرط	Compound	مركب
— of society	حرف معية	Concrete (noun)	اسم صفت or اسم مشبه
— of extremity	حرف غایت		
Affirmation	ايجاب or اثبات	Condition	شرط
Affirmative	موجب or مثبت	Conditional	شرطي
Agent or actor	فاعل	Conjugation	تصريف or گردان
Alphabet	حروف تهجي or الف بي	Conjugate (to)	تصريف کرنا
Aorist	مضارع		

Conjunction	عطف or حرف	Declension	{ or تبديل or تصرف
— copulative	حرف عطف		گردان or صرف
— distinctive	حرف تردید	Declined or inflected	متصرف
— explanatory	حرف بیان	Defective	ناقص
— conditional	حرف شرط	Definition	تعریف
— consequential	حرف جزا	Definite	محدود
Consonant	حرف صحیح	— article	{ حرف معرفه or حرف تعریف
Construction	ربط	— noun	اسم معرفه
Construe (to)	ربط دینا	Degree (comparative)	صیغه تفصیل
Context	{ قرینه or مضمون or معنی or فحوای کلام	— superlative	صیغه مبالغه
Correlative	{ جواب موصول	Demonstrative pronoun	اسم اشاره
(pronoun)		— the noun with it	مشار الیه
Couplet	بیت or دوها	Derivation	اشتقاق or وجه تسمیه
	D.	Derivative	مشتق
		Diacritical points	اعراب or حرکات
Dative (case)	{ حالت مفعول or مفعول لأجله	Doubling (of a letter)	{ تشدید or ادغام

Double (letter)	مُشَدَّد	Explicative	تَكِيه كَلام or سُخْن تَكِيه
Doubtful	مُشَكَّك	Explication	شرح or تَفْسِير
Dual	تَثْنِيه	Expressed	مَلْفُوظ or مَذْكُور
— in the dual number (a word)	مُشْتَبِل		
E.		F.	
		Female	مَادَه
Elision	حَذَف	Feminine (gender)	تَانِيث
— cut off by it (a letter or syllable)	مَحْذُوف	— (of the gender)	مَوْنَث
Emphasis	تَاكِيد	Foot (in verse)	جُز or رُكْن
Emphatic	تَاكِيدِي	Form (of a word)	وَزْن
Etymology	تَشْقُق or اِسْتِقْف	Future (tense of a verb)	مُسْتَقْبَل
	وَجْه تَسْمِيه or صَرْف	— (futurity)	اِسْتِقْبَال
		G.	
Euphony	تَحْسِين تَلْفِظ	Gender	جِنْس
Exception	اِسْتِثْنَا	General	اَكْثَرِيَه
— (irregular)	مُسْتَشْنِي		
Explanatory	بَيَانِيَه or بَيَانَوَار	Genitive (case)	حَالِتِ اِضَافَت or حَالِتِ جَرِي
	or شَرْحَوَار		

Genitive (as the go- verned of two nouns)	مُضَافٌ إِلَيْهِ	Imperative	أَمْرٌ
Gerund	إِسْمٌ مُصَدَّرٌ	Imperfect tense	مَاضِي اسْتِمراري or مُسْتَمِرٌّ مَاضِي
Governed	مَعْمُولٌ or مَفْعُولٌ or مَنْصُوبٌ	(verb or noun)	نَاقِصٌ
Governing	فَاعِلٌ or عَامِلٌ	Indeclinable	غَيْرٌ مُتَصَرِّفٌ
(of two nouns in const.)	مُضَافٌ	Indefinite (noun or article)	إِسْمٌ تَنْكِيرٌ or إِسْمٌ نَكْرَةٌ
Grammar	صَرْفٌ وَنَحْوٌ or بَيَاكُرُنْ	(the tense of a verb)	مُطْلَقٌ
(rule in)	قَاعِدَةٌ	Inference	حَاصِلٌ or نَتِيجَةٌ
		Infinitive	مَصْدَرٌ
H.		Inflection	تَبْدِيلٌ or تَصْرِيفٌ or گردان
Hemistich	مِصْرَاعٌ	Interjection	حَرْفٌ نِدَا
I.		Interrogative (pronoun)	حَرْفٌ اسْتِفْهَامٌ
Idiom	مُحَاوَرَةٌ or طَرِيزُ كَلَامٍ or اِصْطِلَاحٌ	Irregular	مَسَاعِي or شَاد
Immoveable (a con- sonant without a vowel)	غَيْرٌ مُتَحَرِّكٌ	L.	حَرْفٌ
		Letter	

M.		Noun	اسم
Male	نر	— primitive	اسم جامد
Masculine (the gender)	تذكير	— derivative	اسم مشتق
— (of the gender)	مذكر	— concrete or abstract	} اسم صفت
Metre	{ نظم or قافيه or بحر وزن or ميزان	— verbal حاصل مصدر or	
Mood	صيغه	— of the actor	اسم فاعل
Moveable	متحرك	— indefinite اسم نكرة or	اسم تنكير
		— definite	اسم معرفه
Negation	نفي	— diminutive	اسم تصغير
Negative	منفي	— of excess	اسم مبالغه
Neuter verb	فعل لازمي	— of place اسم ظرف or	اسم مكان
Nominative (case)	حالت فاعل	— of instrument	اسم آلة
— (noun	{ فاعل or مبتدا or كرتا in that case)	— appellative	اسم جنس
— in that		— arbitrary	اسم سماعي
— case)		— or name, proper	علم
— expletive of	ماضي متعدي	Number	صيغه
before a transi-	كي فاعل كا	Numeral	اسم عدد
tive verb in a	حرف لازم		
past tense			

Nūnation	تنوين	Past tense, absolute or indefinite	ماضي مطلق
O.		tense, preterite, remote or pluperfect	ماضي بعيد
Origin	اصل or بنياد or مبدا	tense, instant or proximate	ماضي قريب
Original	اصلي or ذاتي or جوهري	tense, dubious	ماضي متشكي
Orthography	املا or رسم الخط	tense, optative	ماضي متمني
Orthographical marks	اعراب	tense, conditional	ماضي شرطي
P.		Person (first) <i>the speaker</i>	متكلم
Parenthesis	جملة معترضة	(second) <i>the spoken to, or, present</i>	مخاطب or حاضر
Part of speech	كلمه	(third) <i>the absent</i>	غائب
Participle (past)	اسم مفعول	Phrase	اصطلاح
— (conjunctive past or pluperfect)	ماضي معطوف عليه	Plural (number)	جمع or صيغة جمع
— (present)	اسم حاله		
Particular	جزيه		
Passive (voice of a verb)	مجهول		
Past (tense)	ماضي		

Potential	امكانى	R.	
Preposition or postposition	حرف or حرف معنوي	Radical	أصلي or ذاتي
Present (tense)	حال	Regular	قياسي or باقاعده
— preterite, or imperfect tense	ماضي استمراري	Relative (pronoun)	اسم موصول
— tense, dubious	حال متشكي	Rhyme	قافيه or رديف or سجع
Prohibition	نهي	Rule	قاعده or قانون or ضابطه
Pronoun	ضمير or اسم ضمير	S.	
— (common or reflective)	ضمير مشترك	Scanning	تقطيع
Pronunciation	تلفظ or مخرج	Sentence	جمله
Prose	نثر	Sign	علامت
Prosody	عروض	Simile	تشبيح or تمثيل
		Simple	بسيط
		Single	مفرد
		Singular (number)	واحد or صيغه واحد
Quiescent (having no vowel)	ساكن or موقوف	Spelling	املا or هجي

Substantive (when alone)	اسم	Verb intransitive	فعل لازمي
— (with an ad- jective)	{ موصوف or منعوت	— transitive	فعل متعدي
		— auxiliary	رابط زمني
Superlative	مبالغه	Verse (in opposition to prose)	{ نظم
Syllable (first)	فا كلمه	— (in scansion, a verse)	بيت
— (second)	عين كلمه	Voice (of a verb)	صيغه
— (third)	لام كلمه	— active	صيغه معروف
— (fourth)	لام ثاني كلمه	— passive	صيغه مجهول
Synonymous	مترادف or هم معني	Vowel (long, name- ly ا or ي or و)	{ حرف علة
Syntax	نحو	— (short, that is ا or ا or ا)	{ حرک or ماترا or اعراب
T.		Vocative case	حالت ندا
Tense	صيغه or زمان or سمي		
Tetrastich	رباعي		
		U.	
		Uncommon	شان
Verb	فعل	Understood	مقدر or مضمّر

Ungrammatical	{	or قاعده	Universal	كُلِّيّه
		or نامربوط	Unlimited	غير محدود
		or خلاف قياس	Uncompounded	بسيط or غير مركب

Days of the Week.

Hindūstānī.	Hinduwī.	Persian.	English.
اتوار	رَبِيعَار	يکشنبه	Sunday.
سوموار or پير	سومبار	دوشنبه	Monday.
منگل	منگلبار	سه شنبه	Tuesday.
بدھ	بدھبار	چهارشنبه	Wednesday.
جمعہ رات	پہرہسپتبار	پنجشنبه	Thursday.
جمعہ	سکر بار	آدینہ	Friday.
سنیچر	سنیبار	شنبه or ہفتہ	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	April	بیساکھ	October	کاتیک or کارتیک
	May	جیستھ	November	اگھن
	June	اسارھ	December	پوس
	July	ساون or سراون	January	ماگھ
	August	بھادون	February	پہاگن or پہاگن
	September	کوار or آسن	March	چیت

The lunar months of the Arabians are,

مُحَرَّم	Days.	رَجَب	Days.
صَفَر	30	شَعْبَان	30
رَبِيعُ الْأَوَّلِ	29	رَمَضَان	29
رَبِيعُ الثَّانِي or رَبِيعُ الْآخِرِ	30	شَوَّال	30
جَمَادُ الْأَوَّلِ	29	ذِي تَعْدَةِ or ذِي الْقَعْدَةِ	29
جَمَادُ الثَّانِي or جَمَادُ الْآخِرِ	30	ذِي حِجَّة or ذِي الْحِجَّةِ	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

FABLE

OF THE

*Four learned, but indiscreet, Brahmans, who restored a dead
Tiger to life;*

IN THE DEVANAGARI CHARACTER.

बैताल बोला हे राजा जयस्थल नाम नगर वहां का
बर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम
ब्राह्मन उस के चार बेटे एक ज्वारी दूसरा कस्बीबाज़
तीसरा छिनला चौथा नास्तिक एक दिन वह ब्राह्मन अपने
बेटों को समझाने लगा कि जो कोई जूआ खेला है उस
के घर में लक्ष्मी नहीं रहती यह सुन वह ज्वारी
अपने जी में बहुत दिक् हुआ और फिर उन्ने कहा कि
राज नीति में ऐसे लिखता है कि ज्वारी के नाक कान
काट देस से निकाल दीजे इसी लिये उत्तम है कि और
लोग जूआ न खेलें

और ज्वारी के जोर लड़कों को घर में होते भी धर में न जानिये क्यूं फि नहीं मजलूम किस वक्त हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्ने जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अप्ना दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आदमी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अप्ना सत्त शील जस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्ने गुरू का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अप्नी लाज खोई दूजे की वुह कब बेहुर्मत कर्ने से उर्ता है और मसल है कि जो बिलाव अप्ने बच्चे को खाता है सो चूहे को कब छोड़ेगा

फिर कहने लगा कि जिन्हों ने बालकूपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जौबन के गर्व में रहे सो बृद्ध काल में पछता कर हिरस की आग में जले हैं यह बात सुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मनी भला है उस से उत्तम

यिह है कि बिदेस में जाकर बिद्या पढ़िये यिह बात आपस में ठान वे एक और नगर में गये और कित्ती एक मुद्दत के बज़द पढ़के पंडित हो अप्ने घर को चले राह में देखते क्या हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गद्दी बांध चाहे कि ले जाय इस में उन्हों ने आपस में कहा कि आयो अप्नी अप्नी विद्या आज़मावें

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से कनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ छीटा मारा कि वे हाड़ लग गये दूसरे ने इसी तरह से उन हड्डियों पर मास जमा दिया तीसरे ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उदते ही इन चारों को खा गया

इत्ती कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किसू काम की नहीं बल्कि बिद्या

से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलाने वाले मूछे

The preceding Fable, in the Persian character.

بیتال بولا آی راجا جیسٹھل نام نگر وہان کا بردھمان نام راجا اُس کی نگر میں
 بشنسوامی نام براہمن اُس کی چار بیٹی ایک جُواری دوسرا کُسیباز تیسرا
 چہنلا چوتھا ناسٹک ایک دِن وہ براہمن اپنی بیٹوں کو سَمجھائی لگا کہ جو کوئی
 جُوا کھیلتا ہی اُس کی گھر میں لچھمی نہیں رہتی یہ سن وہ جُواری اپنی جی
 میں بہت دُف ہوا اور پھر اُنہی کہا کہ راج نیت میں ایسی لکھتا ہی کہ جُواری
 کی ناک کان کات دیس سی نکال دیجی اسی لپی اُتم ہی کہ اور لوگ جُوا
 نہ کھیلین

اور جُواری کی جو رو لڑکوں کو گھر میں ہوتی یہی گھر میں نہ جانی کیوں کہ نہیں
 معلوم کس وقت ہار دی اور جو بیسوا کی چرتروں پر موہت ہوتی ہیں
 سو اپنی جی کو دُکھ بساتی ہیں اور کُسی کی بس میں ہو سر بس اپنا دی انت
 کو چوری کرتی ہیں اور ایسی کہا ہی کہ جو ناری آدمی کی من کو ایک گھری

میں مودہ لی ایسی ناری سی گیانی دور رہتی ہیں اور اگیانی اُس سی پریت کر
اپنا ست سیل جس آچار بچار نیم دھرم سب کھوتی ہیں اور اُس کو اپنی گرو کا
اُپدیس پہلا نہیں لگتا اور ایسی کہا ہی کہ جس فی اپنی لاج کھوئی دوسری کو
وہ کب بیکرمت کرنی سی درتا ہی اور مثل ہی کہ جو بلاو اپنی بچی کو
کہاتا ہی سو چوہی کو کب چھوڑیگا

پھر کہنی لگا کہ جنہوں فی بالکپن میں بدیا نہ پڑھی اور جوانی میں کام سی اثر
ہو جوبن کی گرب میں رہی سو بردہ کال میں پچھتا کر حرص کی آگ میں
جلتی ہیں یہ بات سن اُن چاروں فی آپس میں بچار کر کہا کہ بدیا ہیں پُرش
کی جینی سی مرنا پہلا ہی اُس سی اتم یہ ہی کہ بدیس میں جاکر بدیا پڑھی
یہ بات آپس میں تھان وی ایک اور نگر میں گئی اور کتنی ایک مدت کی
بعد پڑھکی پندت ہو اپنی گھر کو چلی راہ میں دیکھتی کیا ہیں کہ ایک کنجر
مُوئی ہوئی شیر کی ہڈی چمڑا جدا کر گتھری باندہ چاہی کہ لی جائی اس
میں انہوں فی آپس میں کہا کہ آہو اپنی اپنی بدیا آزماوین

یہ تھرا ایک فی اُسی بلا کر کچھ دیا اور وہ پوت لی اُسی بدیا کیا اور رستی سی
کناری ہو اُس موت کو کھول ایک فی ساری ہڈیاں جا بجا لگا منتر پڑہ
چھینتا مارا کہ وی ہار لگ گئی دوسری فی اسی طرح سی اُن ہڈیوں پر

ماس جما ديا تيسري ني اسي بيانتي سي ماس پر چام بتيا ديا چوتهي ني
 اسي ريت سي اسي جلا ديا پهرو اُتھي هي ان چارون کو کھا گیا
 اتني کھا کھم بيتال بولا اي راجا ان چارون مين کون ادھک مورکھ تها راجا
 بگرم ني کھا جس ني اسي جلا ديا سوي برا مورکھ تها اور ايسا کھا هي کہ بدہ
 بنا ديا کسو کام کي نہيں بلکہ بديا سي بدہ اتم هي اور بدہ هيں اسي طرح
 مرقی هيں جيسي سنگھ کي جلاني والي موي

A literal translation of the same Fable into English.

The demon said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Bardh-mān; in his city (was) a Brahman by name Bishnuswāmī, who had four sons: one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brahman began to admonish his sons, that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājnīti it is thus written, that cut off the nose (and) ear of the gamester (and) cause (him) to be driven out from the

country : for this very reason it is proper (to do so) that other people may not game.

And do not consider the wife and children of a gamester, though existing in (his) house, as being there ; because, it is not known when, through bad luck, he may lose them. And they who are overcome by the blandishments of a prostitute, purchase trouble for their own souls ; and being in the power of a courtesan, having surrendered their own authority, they commit theft on themselves. And it is thus said, that from such a woman as captivates in one hour the heart of a man, the wise remain at a distance ; but fools, forming an acquaintance with her, lose their vigor, honor, renown, religion, judgment (and) good conduct entirely ; and to him (who becomes acquainted with such a woman) the admonition of his pastor is not well applied (or, is of no use). And it is thus said, that when will he fear (meaning, he will never fear) to effect the dishonor of another, who has lost his own sense of shame ! And there is a proverb that, when will the cat, which has devoured its own young, let the rat escape ! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that they who have not studied science in youth, and who, being in manhood averse to in-

dustury have continued in the vanity of (their) early years, are in old age, repenting, consumed in the fire of care. (On) hearing this speech, those four, having consulted among themselves, said, that "to die is better than the living of a man void of science; this is best, that having gone into a foreign country, we study science." Having settled this matter among themselves, they went into another city; and, after a length of time, having studied, being become learned, they were going to their home; on the road what do they see! (meaning, "they are astonished at seeing," as explained at paragraph 68 of the Grammar) that a Kanjar, having separated the bones and skin of a dead tiger, (and) bound them in a bundle, is about to take them away. At this they said among themselves, that, come, let each of us make trial of his skill.

Having settled this, one, having called him (the Kanjar, name of a low cast of Indians) gave him something, and receiving the bundle dismissed him; and, being (gone) aside from the road, having opened the bundle, one, having arranged all the bones, place by place, (and) repeated a charm, sprinkled them (so) that those bones joined together: a second, in this very manner, caused flesh to collect on those bones: a third, in this same way, caused skin to settle on the flesh:

and, the fourth, exactly in this fashion, caused it (the tiger) to live: then he (the tiger) exactly on rising up devoured these four.

Having related such a fable, the demon said, O king, which was the most foolish among those four? King Bikram said, exactly he who caused the tiger to live was the most foolish. And, it is thus said, that, without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A
COLLECTION
OF
SOME OF THE MOST USEFUL VERBAL ROOTS
IN THE
HINDUSTANI LANGUAGE,
ALPHABETICALLY ARRANGED.

آ v. n. come, be.	اُتر v. n. be rooted out, be skinned.
اُبس v. n. rot, putrify.	اُپس v. n. become musty, rot.
اُبک v. n. vomit.	اُپنا v. a. convert to thy own use.
اُبل v. n. boil.	اُپر v. n. gormandize, be very rich.
اُپار v. a. raise up, excite.	اُتر v. n. descend, pass over, go off, become insipid, fall in value.
اُپار v. a. take away, steal.	
اُپر v. n. overflow.	
اُپتہ v. n. be tired of business.	
اُپج v. n. spring up, grow.	

اُتَهْل v. a. *overset, turn over.*

اُتَغ v. n. *be stopped, cease, rest.*

اُتَكَل v. a. *guess, judge, think.*

اُتَه v. n. *rise up.*

اُجِر v. n. *become desolate.*

اُجَل v. n. *become clean.*

اُجَهال v. a. } *pour from one*
اُجَهَل v. a. } *vessel into an-*
other; flow.

اُجَت v. n. *be separated, slip, glance off.*

اُجِر v. n. *separate; speak, pronounce.*

اُجَك v. n. *rise, be raised.*

اُجَل v. n. *separate, be separate.*

اُجَهَل v. n. *be thrown up, leap, bound.*

اُدْهَار v. a. *liberate, discharge.*

اُدْهِيَا v. a. *halve, divide.*

اُر v. n. *stop, hesitate.*

اُر v. n. *fly.*

اَزْمَا v. a. *try, prove.*

اُسا v. a. *winnow.*

اُساس v. n. *breath.*

اُسِج v. n. *boil.*

اُسِر v. n. *retreat, recede, shrink.*

اُسِن v. n. *boil.*

اُكْتَا v. n. *fret, be tired of.*

اُكْلَا v. n. *be distracted, tire.*

اُكْهَر v. n. *be rooted up.*

اُگ v. n. *grow, rise.*

اُگَل v. a. *spit out, vomit; refund.*

اُگول or اُگور v. a. *watch.*

اُگْهَر v. n. *be unveiled.*

آلاب v. n. *tune the voice.*

ألت v. n. *be reversed*; v. a. *pervert.*

ألجبه or ألجه v. n. *be entangled, be involved.*

ألسا v. n. *doze, be drowsy.*

أمدت v. n. *overflow*; *shed (tears).*

آن v. a. *bring.*

انت v. n. *be contained, be filled up.*

أنجا v. a. *raise.*

انگ v. n. *be valued, be approved of.*

انها v. a. *bathe.*

اوت v. a. *defend*; *thrum*; *catch.*

أوت v. n. *boil, be consumed with rage.*

اوره v. a. *put on (dress).*

اوٹ v. n. *vomit.*

اوٹ v. n. *miss, err, mistake.*

آوندها v. a. *reverse, turn upside down.*

أونگه v. n. *nod, be drowsy, doze.*

اهار v. a. *paste.*

أهر v. n. *subside (a swelling, &c.)*

آينته v. n. *writhe*; v. a. *tighten.*

اينچ v. a. *draw, attract.*

ب

باچه v. a. *choose, select.*

بار v. a. *leave off, forbid; kindle.*

باس v. a. *scent, perfume.*

بانٹ v. a. *share, distribute, divide.*

بنا v. a. point out, shew, appear.	بچل v. n. slip, break thy promise.
بسر v. n. be scattered, be sprinkled.	بچه v. n. be spread.
بت v. n. be twisted, be di- vided; v. a. twist.	بچهر v. n. be separated.
بتا v. a. scatter, sprinkle.	بچهل v. n. be separated, slip.
بتور v. a. collect, gather up.	بحث v. a. argue, dispute.
بج or بچ v. n. be sounded, sound.	بخش v. a. give, forgive.
بجلا v. a. perform, accom- plish.	بد v. a. wager, settle, agree.
بج v. n. be ensnared, stick.	بدار v. a. tear, rend.
بج v. n. be extinguished.	بدل v. a. change, alter.
بج v. n. be saved, escape.	بدور v. a. screw, mock, laugh at.
بچار v. n. consider, compre- hend.	بدور v. a. laugh at.
بچک v. n. be disappointed; sprain; flee.	بده v. a. smite, kill.
	برا v. a. mock, vex.
	براج v. n. enjoy thyself, live at ease.
	برت v. a. use.

بَرَج v. a. forbid, prohibit.	بَكَر v. n. be scattered, be dishevelled.
بَرَس v. n. rain.	بَغَد v. n. return, be spoiled.
بَرَم v. n. stop, remain.	بَغَر v. n. be spoiled.
بَرَمَا v. a. bore.	بَغَس or بَكَس v. n. blossom, blow (as a flower).
بَرَبَرَا v. a. mutter, talk non- sense.	بَغَار v. a. season.
بَرَّة v. n. grow, increase, be advanced.	بَل v. n. burn.
بَس v. n. abide, dwell, be peopled.	بَلَا v. n. vanish; v. a. cause to vanish.
بَسَاد v. a. buy, purchase.	بَلِيلَا v. n. be in pain, com- plain.
بَسَار or بَسَر v. a. forget.	بَلَس v. n. be pleased, be sa- tisfied.
بَك v. n. prate.	بَلَمَا or بَلِيَا v. a. allure.
بَك v. n. be sold, sell.	بَلَمَب v. n. tarry, wait, delay.
بَكُوْث v. a. scratch, lacerate with nails.	بَلُوْث v. a. look at, see.
بَكْهَان v. a. praise, commend, explain.	بَن v. n. become, be, be pre- pared.

بِن v. a. knit, weave; v. n. be picked.	بیاچ or بیاچ v. a. turn on a lathe, twist, wave.
بِن v. a. weave, intertwine.	بِبک v. n. be enraged, catch fire.
بِنج v. n. be read, be perused.	بِبهر v. n. swell.
بِنده v. n. be tied, be fastened.	بِبیک v. n. simmer, bubble, emit steam.
بِنده v. a. sting; v. n. be bored.	بِبیک v. n. go astray.
بُو v. a. sow.	بِبیا v. n. ebb (the tide), descend a river.
بُوجه v. a. understand, comprehend.	بِب v. a. worship, count the beads.
بُوجه v. a. load.	بِبچک v. n. be astonished, be amazed.
بُوده v. a. wheedle.	بِبیر v. a. fill, abound, daub.
بُورا v. a. madden.	بِبیرا v. a. wheedle.
بُور v. n. dive, drown, dip.	بِبیر v. n. return, come back.
بُوت v. a. powder, grind.	بِبیرک v. n. start, shrink, be scared.
بُول v. n. speak, sound, tell, say.	بِبیر v. n. close, be joined.
بِه v. n. flow, float, blow.	
بِه v. a. sweep, gather.	
بِهاکه v. a. speak, call.	
بِهگ v. n. flee, run away.	

بہکت v. n. *be balked, stray, be drunk.*

بھکوس v. a. } *eat, devour, stuff.*
 بھکھ v. a. }

بھگت v. a. *enjoy, be punished.*

بھگو v. a. *wet, steep.*

بھل v. n. *be amused, be diverted.*

بھنبھنا v. n. *buz (as a fly).*

بھنبھور v. a. *worry, bite.*

بھنجا v. a. *change (money).*

بھنس v. n. *float.*

بھنک v. n. *buz (as a fly), swarm.*

بھول v. n. *forget, err, mistake.*

بھون v. a. *parch, grill, toast, fry.*

بھونک v. n. *bark, talk foolishly.*

بھج v. a. *send.*

بھیک or بھج v. n. *be wet.*

بھینت v. n. *meet with, visit.*

بھپ v. n. *effect, work, act.*

بھیا v. a. *marry.*

بھیت v. n. *sit.*

بھج v. a. *sell.*

بھید or بھیند v. a. *perforate, pierce.*

بھیر v. a. *enclose, fence, surround.*

بھیل v. a. *roll out, spread out.*

بھیونت v. a. *cut or shape (as clothes).*

پ

پا v. a. *find, get, reach.*

پاچھ v. a. *inoculate.*

پانس v. a. *manure.*

Y

پتھرا v. n. *be petrified, become hard.*

پتیا v. a. *trust, depend on, believe.*

پت v. n. *be paid, be watered, be roofed.*

پت v. n. *be beaten, be dashed.*

پتک v. a. *dash, throw with violence.*

پتھو or پتھا v. a. *send.*

پچ v. n. *be digested; rot; labour.*

پچک v. n. *be squeezed, be shrivelled.*

پستا or پچھتا v. n. *regret, repent of.*

پچھتر v. n. *fall, tumble down.*

پھسل or پچھل v. n. *slip, slide.*

پلا or پرا v. n. *run, flee.*

پرا v. n. *be in pain, be painful.*

پرپرا v. n. *smart.*

پرک v. n. *be habituated.*

پرکھ v. a. *inspect, examine, prove.*

پروس v. a. *take up dinner, distribute.*

پریت v. a. *reel (thread, &c.)*

پر v. n. *repose, lie, fall, drop.*

پرپرا v. n. *throb (with pain), chatter.*

پره v. a. *read, repeat, say.*

پس v. n. *be ground, be powdered.*

پسا v. a. *skim (a liquid).*

پسار v. a. *spread, distend.*

پسوج v. a. *stitch.*

پسج v. n. perspire; compassionate.

پک v. n. be cooked, be ripened.

پکار v. a. call out, cry out.

پکر v. a. catch, seize.

پکهار v. a. wash.

پگرا v. n. ruminate, chew the cud.

پگهل v. n. be melted, melt.

پل v. n. be reared, thrive.

پل v. n. be bruised, be pressed; v. a. attack.

پلان v. a. saddle.

پللا v. a. soften.

پلت v. n. return; retreat; change.

پلچ v. n. adhere.

پن v. a. abuse.

پنپ v. n. thrive, prosper, shoot forth.

پنپنا v. n. twang, whiz.

پنیا v. a. water, irrigate.

پوت v. a. plaster.

پوج v. a. adore, idolatrize.

پوچ v. a. ask, enquire.

پونده or پوره v. n. sleep, slumber.

پوس v. a. breed, rear, educate.

پهت or پهات v. n. be torn, split, broken.

پهار v. a. tear, split, break.

پهاند v. a. jump over; imprison.

پهب v. n. become, fit.

پهتک v. a. winnow, dust; v. n. be separated.

پهتکار v. a. curse.

پہچان v. a. know, recognize.

پہر v. n. turn, return, walk
about.

پہرہرا v. n. tremble, wave,
quiver.

پہرجھا v. a. clean, sweep, settle.

پہرک v. n. flutter, vibrate.

پہنس or پس v. n. be entan-
gled, stick.

پہسپہسا v. n. whisper.

پہسک v. n. split, burst, break.

پہسلا v. a. coax, wheedle.

پہل v. n. bear fruit, be for-
tunate.

پہر or پہن v. a. clothe, dress,
wear.

پہنچ v. n. arrive.

پہند v. n. be imprisoned.

پہوت v. n. be broken; be burst;
be separated.

پہونک or پھوک v. a. blow.

پہول v. n. blossom; be pleased.

پہیل v. n. be spread; be dif-
fused.

پہینا v. n. foam.

پہینچ v. a. rinse, wash.

پہینک v. a. throw, fling.

پی v. a. drink; smoke.

پیستہ v. n. enter, pervade, rush
in.

پیر v. n. swim.

پیر v. a. press, squeeze, rack.

پینا v. a. sharpen.

ت

تار v. a. free, rid, exempt.

تار v. a. understand, guess.

تاک or تک v. a. stare at,
aim, spy.

تاگ or تگ v. a. thread, stitch
together.

ٿاو v. a. heat, blow up heat ; twist ; assay.	ٿرمرآ v. n. vibrate, dazzle, thrill, shake.
ٿپ v. n. burn, glow ; be glo- rified.	ٿرپ v. n. flutter, palpitate, be agitated, be anxious.
ٿپڳ v. n. throb, palpitate.	ٿرپهرآ v. n. flutter, palpitate.
ٿٿلا v. n. lisp.	ٿرٿرآ v. n. trickle, drop, pat- ter, crack.
ٿج v. a. abandon, quit, leave.	ٿرڳ v. n. be cracked, be split.
ٿچ v. n. be parched, be heat- ed.	ٿڪهار v. a. confirm, prove, en- quire.
ٿحصيل v. a. collect a tax, op- press.	ٿل v. a. fry.
ٿر v. n. pass over, be ferried.	ٿلپ or ٿلپ v. a. flutter, pal- pitate.
ٿر v. n. swim.	ٿلتلا or ٿلٿلا v. n. shake.
ٿرا v. n. grudge, grumble, murmur.	ٿمٿما v. n. grow red, glow, sparkle.
ٿراش v. a. cut, clip, cut out, shave.	ٿن v. n. extend, stretch, be pulled.
ٿرپ v. a. sew, stitch.	ٿنا v. n. twang.
ٿرچها v. a. make crooked, be perverse.	ٿنتنا v. n. twang, tingle.
ٿرس v. n. long, desire ; pity.	

تَنَكَّ v. n. *flutter, palpitate, throb.*

تَوَبَّ v. a. *bury, cover.*

تَوَّرَّ v. a. *break; change (as money).*

تَوَّلَ or تَوَّلَ v. a. *weigh, balance; confront.*

تَهَاكَ v. n. *be tired.*

تَهَامَبَهَ v. a. *support, shield, prevent.*

تَهَرَّتْهَا v. n. *tremble, quiver, shake.*

تَهَكَ v. n. *tire, be wearied.*

تَهَمَّ v. n. *stop; be supported.*

تَهَوَّبَ v. a. *support, prop; pile.*

تَهَوَّكَ v. a. *spit.*

تِيَاكَ v. a. *leave, forsake.*

ت

تَابَ v. n. *paw with the fore feet.*

تَاكَ v. a. *stitch.*

تَانَكَّ v. a. *hang up (by a string, &c.) dangle.*

تَبَّ v. a. *jump over.*

تَبَكَ v. n. *drop; drip; throb.*

تَتَوَّلَ v. a. *feel for, grope, touch.*

تَرَّتْهَا or تَرَّا v. a. *chatter.*

تَسَّ v. n. *burst, split, crack.*

تَكَ v. n. *stop, be detained.*

تَكَّرَ or تَكَّرَ v. n. *roll.*

تَكَّهَلَ v. n. *melt, rarify.*

تَلَّ v. n. *give way; disappear.*

تَنَكَّرَ v. a. *twang.*

تَوَّتَّ v. n. *break.*

تَوَّكَ v. a. *interrogate, challenge.*

تَوَّنَكَ v. a. *peck, nibble.*

تَهَوَّسَ or تَهَوَّسَ v. a. *stuff, cram.*

تَهَانَ v. a. *resolve, settle.*

تہپ v. a. strike.

تہتا v. a. beat, strike; harrass.

تہتر or تہتر v. n. be numbed,
be chilled.

تہر v. n. freeze, be chilled.

تہگ v. a. cheat.

تہل v. n. walk about, ramble.

تہن v. n. be fixed, be ascer-
tained.

تہنک or تہنک v. n. sob.

تہونک or تہونک v. a. beat, strike,
drive.

تہہر v. n. be fixed, be settled.

تہیل v. a. shove, push.

تہپ v. a. press, squeeze,
grope.

تہر v. n. bawl, roar to; tune.

تہیس v. n. throb, palpitate.

تہیک v. a. prop, support.

جا v. n. go, be, pass.

جگ or جاگ v. n. be awake.

جان v. a. know, suppose, trust.

جانچ v. a. examine, try, prove.

جب v. a. repeat the name of
God internally.

جت v. a. close with, unite,
stay.

جر v. n. be procured.

جر v. a. strike; join; set
jewels.

جکر v. a. tighten, bind, tie.

جگال v. a. chew the cud.

جگمگا v. n. glitter.

جل or جر v. n. burn, be
kindled.

جلجلا v. a. be indignant.

جم v. n. germinate, grow.

جم v. n. be frozen; be col-
lected.

جَمَك v. n. *succeed, go on well, fit.*

جَمَّهَا v. n. *gape, yawn.*

جَن v. n. *be delivered (of child.)*

جَنَّا v. n. *be squeezed, be pressed.*

جَنِم v. n. *be born.*

جَوَت v. a. *yoke; plough, till.*

جُوَّجِه v. n. *fight; be killed in battle.*

جَوَّر v. a. *join, mend, add together.*

جَوَكِه v. a. *weigh.*

جَوْنَك v. a. *rail.*

جَوَّه v. a. *expect, look out for.*

جَهَّار v. a. *sweep, shift, clean.*

جَهَّال v. a. *season; polish; solder.*

جَهَّانَس v. a. *debauch, seduce, coax.*

جَهَّانَك v. a. *peep, spy.*

جَهَّيَا v. n. *take a nap.*

جَهَّيْت v. n. *snatch, spring.*

جَهَّيَك v. n. *fan; spring; wink.*

جَهَّيَلَا v. a. *wash, rinse.*

جَهَّيْتَلَا or جَهَّيْتَال v. a. *falsify, belie.*

جَهَّيْتَك v. n. *shake, touze; become lean.*

جَهَّيْتَك v. n. *start.*

جَهَّر v. n. *wither, pine.*

جَهَّرَجَهَّرَا v. n. *trickle, rill.*

جَهَّر v. n. *fall off, emit, drop.*

جَهَّرَب v. n. *fight (as cocks).*

جَهَّرَك v. a. *brow-beat, snap at, jerk.*

جَهَّك v. a. *chatter, reflect, lament.*

جَهَّك v. n. *nod, bend down; be angry.*

جھڪول or جھڪور v. a. shake.	جھونڪ v. a. cast, push, throw.
جھڙ v. a. wrangle.	جيو or جي v. n. live.
جھل v. a. fan, move as a fan; be soldered.	جيت v. a. win, conquer, over- come.
جھلجھلا v. n. glitter, be angry, throb.	جينگرا v. a. corrugate, wrinkle.
جھلس v. n. be singed, be scared.	ڇ
جھلڪ v. n. shine.	چاب v. a. chew, masticate.
جھلڪا v. n. twinkle.	چات v. a. lick, lap.
جھمڪ v. n. glitter; dance.	چاس v. a. plough.
جھنجھلا v. n. be peevish, storm, rage.	چال v. a. sift.
جھنجھنا v. n. tinkle, clink, ring.	چانپ v. a. join, stuff, cram, press.
جھنڪ v. n. tinkle, clink, ring.	چانت v. a. press, squeeze.
جھنرا v. n. tan (in the sun).	چاه v. a. love, like, wish, need.
جھول v. n. swing, dangle, hang.	چپيا v. a. stick into, pierce, prick.
جھوم v. n. wave, slumber, move loose.	چپ v. n. be abashed, blush, stoop.
	چپت v. n. be flattened.

چپت v. n. stick, adhere.

چپ چپا v. n. keep silence.

چپچپا v. n. adhere, cohere,
stick together.

چپت or چپر v. a. varnish, pal-
liate.

چپرا v. a. brazen, falsify.

چپک v. n. stick, spread.

چپک v. n. collapse.

چتا v. a. caution, warn, ap-
prise.

چتار v. a. tear to pieces, abuse,
revile.

چتال or چتا v. a. wound.

چتپتا v. n. be agitated, flutter,
wince.

چتک v. n. crackle, crack, split.

چچور v. a. suck (a dry sub-
stance).

چچیا v. n. squeak, shriek, bleat.

چر v. n. graze.

چر v. n. be torn, be split.

چرا v. a. steal.

چرا v. a. burst; ache, smart.

چرپرا v. n. smart.

چرچرا or چرچرا v. n. crackle,
sputter.

چرگ or چرغ v. n. gabble,
prate, prattle.

چر v. n. be vexed, be irri-
tated.

چرپرا v. n. palpitate, flutter,
throb.

چره v. n. ascend, rise, attack,
ride.

چسک v. n. throb, pain.

چک v. n. be finished, be ad-
justed.

چکار v. n. squeak.

چکل v. a. masticate, chew
slowly.

جَکَلَا v. a. widen, extend in breadth.	جَکَچَنا v. n. scream, squeak, squall.
جَکَنا v. a. clean, smooth, po- lish.	جَکَگار v. n. scream (as an ele- phant).
جَکَهر v. a. weed.	جُور v. n. leak, drip, distil, drop.
جَکَهر or جَکَ v. a. relish, taste.	جُوبه v. n. be stuck, be pierced.
جَک v. n. peck.	جُور v. a. break in small pieces.
چَل v. n. go, blow, flow, pass.	جُورَا v. a. widen, expand.
چَلا v. a. scream, shriek.	جُوس v. a. suck.
چَلچَلا v. a. itch, titillate.	چُوک v. n. blunder, mistake.
چَلاک v. n. glitter, shine.	چُوم v. a. kiss.
چَمر or چَمت v. n. adhere, cling to.	چُونه v. a. scratch, claw.
چَمرَا v. n. toughen, grow tough.	چُوندهلا v. n. be purblind, dim of sight.
چَمک v. n. glitter, shine.	چُونک v. n. start, boggle, start from sleep.
چَمکار v. a. coax, sooth.	چُونک v. a. prick.
چَن v. a. gather, pick, choose.	چَها v. a. thatch, shade, roof.
چَنچَلا v. n. be playful, be wan- ton.	چَهاج v. n. thatch; befit, be- come.

- چہانت or چہانت v. a. vomit ;
pare, dress.
- چہاند v. a. tether, fasten, tie.
- چہپ or چہپ or چہپ v. n. be
concealed.
- چہپ v. n. be printed.
- چہترا v. a. scatter, spread.
- چہت v. n. be adrift.
- چہتتا v. a. toss, tumble about.
- چہتک v. n. be scattered, be
spread.
- چہچہا v. a. sing, whistle (as
birds).
- چہچہوا v. a. conjure, exorcise.
- چہد v. n. be pierced, be bored.
- چہرک v. a. sprinkle.
- چہک v. n. be content, be sa-
tiated.
- چہک v. n. whistle (as birds).
- چہل v. a. deceive, evade.
- چہل v. n. be tired.
- چہلچہلا v. n. murmur.
- چہلک v. n. overflow, be spilt.
- چہلچہما v. n. shine, glitter ;
sound.
- چہن v. n. be strained, be sift-
ed.
- چہنچہنا v. n. simmer ; sound.
- چہو v. a. touch, feel.
- چہوت v. n. escape, get loose,
leave.
- چہور v. a. let go, emit, loose,
shoot.
- چہول v. a. pare, scrape.
- چہہا v. a. whitewash.
- چہیت v. a. scatter, sprinkle.
- چہیر v. a. irritate, vex, abuse.
- چہیل v. a. peel, skin, pare,
erase.

چپین v. a. *pull, tear, rob, snatch.*

چپینک v. a. *detain, prevent, stop.*

چپینک v. n. *sneeze.*

چیت v. a. *remember, think of.*

چیر or چیه v. a. *rend, tear, split.*

چینج v. n. *scream, screech, cry.*

خ

خرا v. a. *turn (in a lathe).*

خرچ v. a. *expend, sell.*

خرید v. a. *purchase.*

د

داب v. a. *press down, squeeze.*

داغ v. a. *cauterize, fire (a gun).*

داو v. a. *thrash, tread.*

داه v. a. *burn.*

دب v. n. *be snubbed, be awed, crouch.*

دبک v. n. *crouch, lie in ambush.*

دپت v. n. *gallop; rebuke.*

دبت v. n. *oppose, fight.*

درک v. n. *split, rend, crack.*

درها v. a. *prove.*

دکه v. n. *ache, pain, smart.*

دگدا v. n. *glow, gleam, twinkle.*

دگده v. a. *burn; vex; chide, revile.*

دل v. a. *grind (coarsely), split.*

دلا v. a. *agitate, toss, shake.*

دلدا v. n. *shake, undulate.*

دم v. n. *spring, bend, glitter, flash.*

دما v. n. *bend (with elasticity).*

دَمَك v. n. shine.	دِهرا v. a. threaten.
دندنا v. n. be contented, live at ease.	دِهرك v. n. palpitate.
دود v. a. deny.	دِهس v. n. be pierced, enter, sink.
دور v. n. run.	دِهك v. n. be burnt, be ruined.
دوكه or دوس v. a. accuse, blame.	دِهكار v. a. reproach, curse.
دوه v. a. milk.	دِهكيل v. a. shove, push, precipitate.
د v. n. burn.	دِهگول v. n. roll, wallow.
دهاو or دها v. n. run, rove; worship.	دِهَل v. n. shake, tremble.
دهرا or دهار v. a. uphold; owe.	دِهريا or دِهليا v. a. throw dust, winnow.
دِهَار v. n. roar (as a tiger).	دِهْمَك v. n. throb, palpitate; flash.
دهانس v. a. cough (as a horse).	دِهْمَا v. a. threaten, chide, snub.
دِهْك or دِهچك v. n. sink, give way (a bog).	دِهْن v. a. comb, card; beat.
دهدهك v. n. blaze.	دِهندهلا v. a. trick.
دهر v. a. place; give in charge; seize.	دِهْنَك v. a. card, comb.
دُهر v. a. fold, double, repeat.	

دِهَنگَار v. a. season (with spices).

دِهَو v. a. wash.

دِهَوَب v. a. perfume, smear
with pitch.

دِهَوَس v. a. ram, stuff; butt.

دِهَوَلَا or دِهَوَلَا v. a. thump, box,
slap.

دِهَوَنَك v. a. blow (with bellows).

دِهَوَنَارَا v. a. smoke.

دِي v. a. give, grant, permit,
yield.

دِيكِه or دِيَس v. n. appear,
look.

دِيكِه v. a. see.

دِ

دَانَت or دَانَت v. a. snub, threat-
en.

دَاك or دَاك v. a. vomit.

دَال v. a. throw down, fling,
destroy.

دَانَد v. a. retaliate, fine, pu-
nish.

دَاد v. n. be malicious; be
melted.

دَبَك v. n. glitter.

دِدَت v. a. see, aim at, look
at.

دِدَت v. n. stop, stand still.

دِر v. n. fear, be afraid.

دَس v. a. bite (as a snake,
&c.)

دَكَار v. n. belch; bellow, low.

دِگِگ v. n. shrink; shake,
tremble.

دِگَدَا v. n. shake; burn
brightly.

دِگَر v. n. travel, walk on the
road.

دَنَكِيَا v. a. sting (as a reptile).	دَهْوَك v. n. shut, close; enter; approach.
دُوب v. n. dive, be drowned; sink.	دَهْوَنْدَه v. a. seek, search for.
دُول v. n. move, shake; roam; swing.	ر
دَها v. a. break, raze, knock down.	رَات v. a. dye, stain.
دَهَانَس v. a. blame, accuse.	رَاج v. n. shine, be adorned.
دَهَك or دَهَانَك v. a. cover, shut, conceal.	رُپ v. n. be at bay, stop.
دَهَكَا v. a. deceive, disappoint, balk.	رِيت v. n. slip, slide.
دَهَك v. n. enter, penetrate, take aim.	رِت v. a. repeat, iterate.
دَهَل v. n. be cast (metal), be poured out.	رَچ v. n. be employed, be set to work.
دَهَلَا or دَهَلَك v. n. roll.	رِسا or رَس v. n. be displeas- ed, be angry.
دَهَلَمَا v. n. totter.	رَکِه v. a. keep, place, possess, set.
	رَگَر v. a. rub, scour, fret.
	رَگِید v. a. pursue, chase.
	رَم v. n. turn, roam, wan- der.

رند v. n. be boiled, be cooked.	ریل v. a. shove, push, rush.
رنگ or رنگ v. a. colour.	رینده v. a. dress (victuals), cook.
رو v. n. cry, weep, be displeased.	رینک v. n. bray (as an ass).
روتنه v. n. quarrel, be indifferent.	رینگ v. n. creep, plod.
روک v. a. surround, stop, interrupt.	س
رول v. a. plane, polish, smooth.	سراپ or ساپ v. a. curse.
رونپ v. a. plant, transplant.	سانس or ساس v. a. snub, threaten, admonish.
رونده v. a. trample, ride over.	سال v. a. perforate; v. n. ache, smart.
رونده v. a. enclose, surround; watch.	سان v. a. knead (dough, &c.); sharpen.
ر v. n. stop, stay, remain, live.	ستا v. a. tease, fret, trouble, interrupt.
رہس v. n. be pleased, rejoice.	ست v. n. join, adhere, stick, unite.
ریت or ریتیا v. a. file, polish.	ستپتا v. n. be confounded, be surprised.
ریجہ v. n. be pleased, be gratified.	

سُتَكَ v. n. run away, disappear.

سَجَّ v. n. be prepared; fit; adjust.

سَجَّهَا v. a. tan, boil, melt.

سَدَّه v. n. be fully instructed.

سُدَّهَا v. a. put in mind, cause to remember.

سَدَّهَار v. n. go, depart, set off.

سُدَّهَر v. n. be correct, be mended.

سَرَّ v. n. be performed, be carried on.

سَرَّ or سِرَّ v. a. cool; set afloat; dispatch.

سَرَّاه v. a. praise, approve, applaud.

سَرَّج v. a. create, produce, form.

سَرَك v. n. remove, be removed.

سَرَّ v. n. rot; ferment.

سُرَب v. n. sip.

سُتَا or سُسْتَا v. n. rest.

سُسْكَار v. n. hiss (as a snake).

سُسَك v. n. sob.

سَكَّ v. n. be able.

سَكَار v. a. accept (a bill of exchange, &c.).

سُكَّج v. n. fear, be abashed, dread.

سَكَّرَا v. a. straiten, deprive of room.

سَكَّر v. n. shrink, draw in, shrivel.

سَكْوَر v. n. shrink, draw up, tighten.

سَكَيْت v. a. tighten, straiten.

سَلَّجَّهَا v. a. unravel, disentangle.

سُكَّ v. n. *light, be kindled.*

سَمَا v. n. *be contained in.*

سَمِيحَال v. a. *support, prop, shield.*

سَمَت v. n. *be concentrated, shrink.*

سَمَجَه v. a. *comprehend, understand.*

سَمَر v. a. *keep in memory; mention.*

سَم v. a. *hear.*

سَمَك v. a. *blow the nose.*

سَمَكَار v. a. *beckon, nod, make signals.*

سَمَكَار v. a. *dress, decorate, embellish.*

سَمُور v. n. *be dressed, be decorated.*

سَو v. n. *sleep.*

سَوَاج v. a. *try, prove.*

سَوِيَه v. n. *become, befit.*

سُوت v. n. *sleep.*

سُوج v. n. *swell, rise.*

سُوجَه v. a. *be visible, be able to see.*

سُوج v. a. *consider, meditate.*

سُوكَه or سُوكُ v. n. *become dry, shrivel.*

سُونِپ v. a. *deliver over, commit in trust.*

سُونِگَه v. a. *smell.*

سَوَه v. n. *become, be seem;*
v. a. *weed.*

سَهَم v. n. *bear, endure, support.*

سَهَرَا v. a. *tire, harrass, titillate.*

سَهَرَا or سَهَرَا v. n. *have the hair stand on end.*

سہر v. n. shiver or shake with cold.	سپہر v. a. whisk.
سہر v. a. trail, drag.	ش
سہلا v. a. tickle, rub gently, stroke.	شرما v. n. be abashed, be ashamed.
سہما v. a. frighten.	ف
سہج v. a. try; adjust; pro- vide.	فرما v. a. order, command.
سی v. a. sew, stitch.	ک
سیج v. n. exude, sweat; boil, seeth.	کپ or کانپ v. n. shiver, tremble, quake.
سیج or سیج v. a. water, irri- gate.	کانر v. a. tread, trample.
سیکھ v. a. learn, acquire.	کانکھ v. n. grunt.
سینت or سینت v. a. adjust, put to rights.	کت v. n. be spun.
سیندہ v. a. mine.	کتر v. a. clip, cut, cut out, pare.
سینک v. a. toast, warm.	کتر v. a. cut (with the teeth).
سیو v. a. incubate, brood; attend on.	کت v. n. be cut; be bashful; die of wounds.
	کچک v. n. strain, twist; pain.

كُجِكِجَا v. n. grind, gnash the
teeth.

كُجَل v. a. bruise, crush.

كُجِه v. n. be washed.

كُجِيا v. n. fear, draw back,
shrink.

كُدرَا or كُدَك v. n. frisk, leap,
caper.

كُر v. a. do, make, effect,
thrust.

كُرَا v. n. be hard, be stiff.

كُرَاه v. n. sigh, groan.

كُرَا v. a. strain, sprain, break.

كُرِكُرَا v. n. grate, be gritty.

كُرِيل v. a. poke.

كُرَت v. n. crack, crackle, thun-
der.

كُرُكُرَا v. n. cluck (as a hen),
murmur.

كُرُكُرَا v. n. gnash the teeth.

كُورَة v. n. grieve, mourn, pine.

كُوس v. a. tighten, tie; assay,
try.

كُوسَت v. n. suffer pain, be pain-
ful.

كُوكِلَا v. n. be peevish, snap,
snarl.

كُولِيا v. n. blossom, bloom.

كُومَا v. a. earn; work; lessen.

كُومِلَا v. n. wither, droop, blast.

كُوندِهِيَا v. a. shoulder, place on
the shoulder.

كُوت v. a. value, appraise.

كُود v. n. leap, bound, jump;
rejoice.

كُور v. a. dig out, scoop, ex-
cavate.

كُورَة v. a. vex, afflict, grieve.

كُوس v. a. curse.

كُوكُت v. n. sob, cry, scream.

کُوج v. a. thrust, stab, gore.	کهرهار v. a. sweep.
کہ v. a. tell, say, bid, order, speak.	کهرکهر v. a. creak, clatter ; gnash ; snore.
کھا v. a. eat ; embezzle ; get ; hold.	کھس v. n. fall, sink, drop off.
کھانڈ v. a. pound, excavate.	کھسل or کھسک v. n. stir, slip.
کھانس v. n. cough.	کھسوت v. a. pull, pluck, scratch, tear.
کھب or کھبہ v. a. affect, penetrate ; adorn.	کھل v. n. be opened, be revealed.
کھپ v. n. be dried up ; sell ; remain.	کھل v. n. blow (as a flower) ; be delighted, laugh.
کھتک v. n. wrangle, offend, rankle.	کھلا v. a. parch ; v. n. wither, be lazy.
کھتک v. a. nibble ; doubt.	کھابلا v. n. boil.
کھجلا v. n. itch, scratch, tickle.	کھلکھلا v. n. laugh heartily, titter.
کھجلا or کھجہا v. n. fret, be vex ed.	کھنڈ v. a. refute.
کھدیر v. a. pursue, hunt.	کھنڈا v. a. scatter.
کھرچ v. a. scrape.	کھنگھار v. a. expectorate, hawk, hem.
کھروت or کھروچ v. a. scratch, scrape.	کھو v. a. lose, part with.

کھوج v. a. *search for, enquire after.*

کھود v. a. *dig, delve; search for.*

کھول v. n. *boil.*

کھونس or کھونچ v. a. *stuff, thrust in.*

کھونکھ v. n. *cough.*

کھینچ v. n. *be angry, be vexed.*

کھید v. a. *run after, persecute.*

کھینچ or کھینچ or کھینچ pull, draw, tighten.

کھیو v. a. *row, paddle; suffer.*

کین v. a. *purchase, buy.*

گ

گا v. a. *sing.*

گاج v. n. *thunder, roar; be pleased.*

گار v. a. *strain; squeeze; milk.*

گار v. a. *bury, set, drive, fix.*

گانتھ v. a. *tie, join, stitch; subdue.*

گانس v. a. *pierce, transfix, spit.*

گا v. a. *caulk; thrash, tread; search.*

گُہو or گُہا v. a. *thrust, stick into.*

گتھ v. a. *join, connect.*

گدگدا v. a. *tickle, titillate.*

گذر v. n. *pass, go; decline; die.*

گر v. n. *fall, drop, sink, be spit.*

گرچ v. n. *thunder.*

گرج v. n. *snarl.*

گرگرا v. n. *gargle; thunder; roll; roar.*

گرت v. n. *penetrate, lie, sink.*

گرگرا v. n. *thunder.*

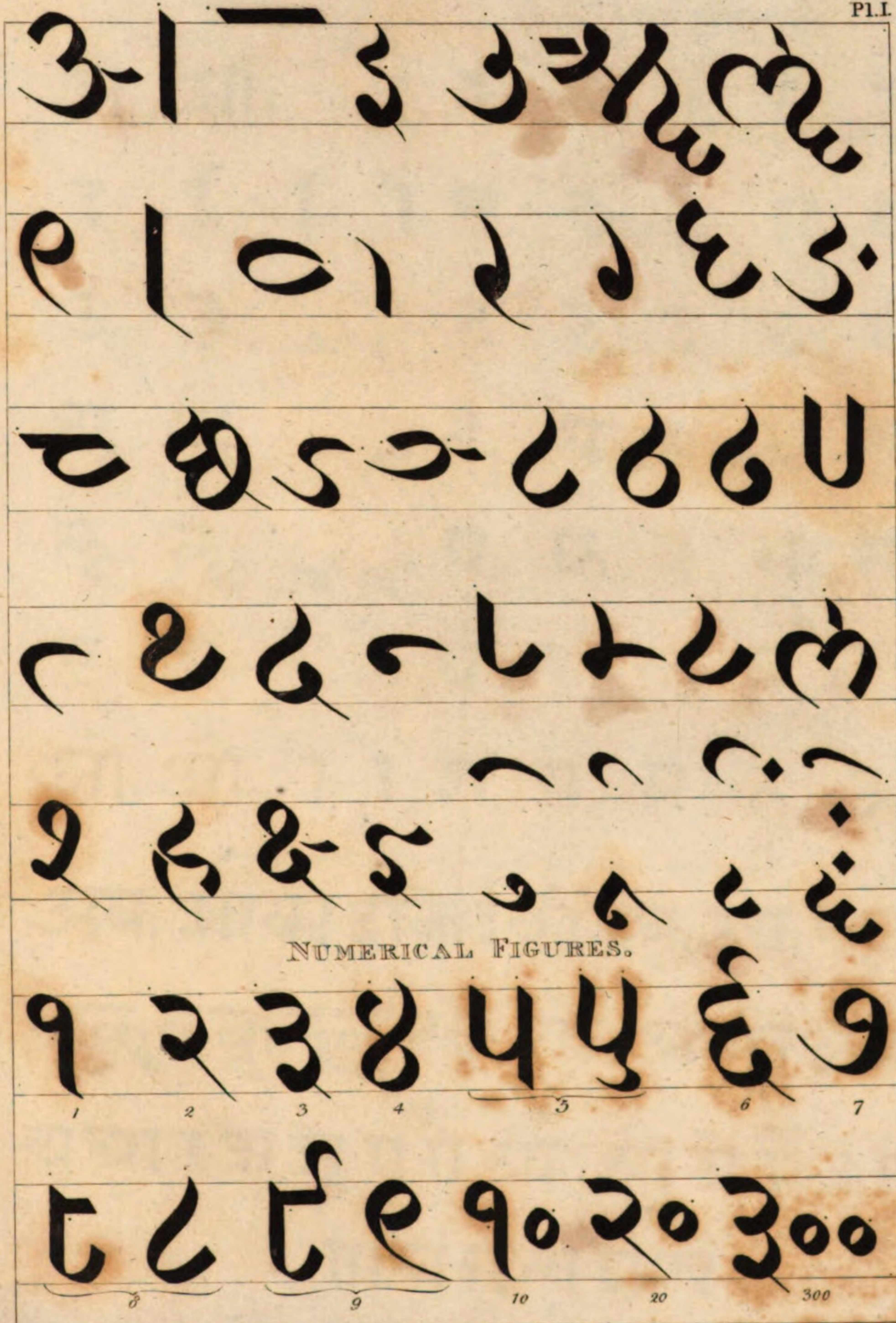
گرگرتا v. n. *rumble.*

گرگرتا v. a. *beseech, implore.*

گره v. a. malleate; make, form.	گهال v. a. desolate, ruin; thrust in.
گل v. n. melt, be dissolved.	گهرا v. n. be confused, be con- founded.
گلیا v. a. abuse; force food &c. down the throat.	گهت v. n. abate, decrease.
گن v. a. count, reckon, num- ber.	گهر v. n. be surrounded, be enclosed.
گنگنا v. n. snuffle, snivel.	گهرنا v. n. snore.
گنوا v. a. lose, waste, squan- der.	گهس or گیس v. n. be rubbed; v. a. rub; beat.
گوته or گونته v. a. thread, stitch; put on a spit.	گهست v. n. be dragged, be trailed.
گوچ v. a. catch, seize.	گهل v. n. melt, be dissolved; waste.
گود v. a. prick, puncture.	گهما v. a. bask in the sun.
گود or گوند v. a. knead; plait, braid.	گهنگها v. n. be hoarse.
گور v. a. dig, scrape.	گهنگهنا v. n. jingle, ring, tin- kle.
گونج v. n. resound, hum, buz.	گهنگهول v. a. rinse; mix (a liquid by stirring).
گه v. a. lay hold of, catch; blush.	

THE ELEMENTS
OF THE DEVANAGARI CHARACTER.

Pl.I



NUMERICAL FIGURES.

31-12

1019

Usser

1019

1019

1019

1019

THE DEVANAGARI ALPHABET.

Vowels.

Consonants.

Initials.

Finals

Pl. II.

अ _ă	आ _ā	इ _ĭ	ई _ī	उ _ũ	ऊ _ū	ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{lī}	ॡ _{lī}	ओ _ō	औ _{au}	। _ā	क _k	ख _{kh}	ग _g	घ _{gh}	ङ _{ng}
इ _ĭ	ई _ī	उ _ũ	ऊ _ū	ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{lī}	ॡ _{lī}	प _p	फ _{ph}	ब _b	भ _{bh}	म _m	च _{ch}	छ _{chh}	ज _j	झ _{jh}	ञ _{ñg}
उ _ũ	ऊ _ū	ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{lī}	ॡ _{lī}	त _t	थ _{th}	ड _d	ध _{dh}	न _n			ट _t	ठ _{th}	ड _d	ढ _{dh}	ण _n
ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{lī}	ॡ _{lī}	प _p	फ _{ph}	ब _b	भ _{bh}	म _m					त _t	थ _{th}	ड _d	ध _{dh}	न _n
ऌ _{lī}	ॡ _{lī}	प _p	फ _{ph}	ब _b	भ _{bh}	म _m							प _p	फ _{ph}	ब _b	भ _{bh}	म _m
ह _ē	ए _{ai}	ऐ _ē	औ _{ai}	य _y	र _r	ल _l	व _{v&w}						ह _ē	ए _{ai}	ऐ _ē	औ _{ai}	
ओ _ō	औ _{au}	। _ā	। _ā	श _s	ष _{sh}	स _s	ह _h	ळ _{ll}									

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु ऊकु ऋक
 ऋकल्लकल्लकल्ल एके ऐकै ओको औकौ

Other Forms.

अ आ उ ऋ ॠ ए ऐ ओ औ ङे औ ङा
 ण न भ ल श ष
 ण न भ ल श ष

This image shows a blank, aged, cream-colored page, possibly an endpaper or flyleaf from an old book. The paper is heavily stained with numerous brown spots and blotches, characteristic of foxing or water damage. The stains are distributed across the entire surface, with some areas appearing more discolored than others. There is no text or other markings on the page.

COMPOUND CONSONANTS.

Double Letters.

Pl. III.

क्क क्ख क्ख क्व क्ख क्त क्ख कथ क्ख क्य
kk kkh kch kch'h kt kth kn kp

कफ कन कय क्र क्र क्ल क्व कश क्ष च खः
kph km ky kr kl kw ks ksh khn

खम् ख्य ख्र ख्व ख्श ख्स गग गघ गज :

गझ गढ गध गन गब गभ गम ग्य ग्र ग्ल ग्व गह
gjh gd gdh gn gb gbh gm gy gr gl gw gh

घ्न घ्म घ्य घ्र घृ घ्व ङ्क ङ्ग ङ्घ ङ्ङ्ग ङ्क् ङ्ख ङ्

ghn ghm ghy ghr ghṛ ghv ṅk ṅg ṅgh ṅṅṅ ṅkh ṅ

[illegible]

चू चूञ्जञ्जञ्जञ्जञ्जञ्जञ्जञ्जः
chhl chhw jj jjh jñ jñ jm jy jr jl

ञ ञ ण ण्ह ण्न त्त त्थ त्म त्य त्र त्म थ्य त्रः
 ṇ ṇḥ ṇṇ ṇṇḥ ṇṇṇ ṭṭ ṭṭḥ ṭṭṃ ṭṭṭ ṭṭṃ ṭṭṭḥ ṭṭṭṃ ṭṭṭṭḥ ṭṭṭṭṃ

ॐ ॐ ॐ ॐ ॐ ॐ अ ॐ ॐ ॐ ण ण ण ए ए ए
dg dgh dd dn dbbh dm dy dr dl dw dhm dhy dhr nt nth nd

ए ण ए ह ल् क् ख त्त त्त्थ व् वत्थ ल् मः
 ṇḍh ṇṇ ṇh ṭk ṭkh ṭṭ ṭṭh ṭṇ ṭṇ ṭṭh ṭṇ

त्य व्रत्रल व्रत्स थ्र थ्म थ्य थ्वद्गद्घ
 ty tr tw ts thn thm thy thw dg dgh

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. IV.

द	द	द	द	न	य	द	द	ध	ध	ध	ध
dd	ddh	dn	dbd	dm	dy	dr	dw	dhn	dhm	dhy	dhr
ध्व	न्क	न्च	न्त	न्थ	न्त	न्त	न्त	न्त	न्त	न्त	न्त
dhw	nk	nch	nt	nch	nd	nn	ndh	np	nph	nm	
न्य	त्र	न्व	न्स	न्ह	प्	प्	प्	प्	प्	प्	प्
ny	nr	nw	ns	nh	pt	pn	pp	pm	py	pr	
प्ल	प्	प्	प्	प्	प्	प्	प्	प्	प्	प्	प्
pl	pw	ps	phm	phy	phw	bg	bj	bd	bddh	bn	
ब्र	भ	भ	भ	भ	भ	भ	भ	भ	भ	भ	भ
bn	bbh	bm	by	br	bl	bw	bhn	bhm	bhy	bhr	
भ्र	भ्व	म	म	म	म	म	म	म	म	म	म
bhl	bhw	mn	mp	mph	mb	mbh	mm	my	mr	ml	
म्व	म्व	र्क	र्व	र्ग	ल्क	ल्ग	ल्त	ल्प	ल्थ	ल्त	ल्त
mw		rk	rkh	rg&c ²	lk	lg	lt	lp	ly	ll	
श्च	श्च	श्म	श्य	श्च	श्च	श्च	श्च	श्च	श्च	श्च	श्च
sch	schh	sm	sy	sr	sl	sw	ss	shk	shkh		
ष्ट	ष्ट	ष्ठा	ष्ठ	ष्ठा	ष्ठ	ष्ठ	ष्ठ	ष्ठ	ष्ठ	ष्ठ	ष्ठ
st	sth	sth	sth	sth	sth	sth	sth	sth	sth	sth	sth
स्व	स्त	स्थ	स्त	स्त	स्त	स्त	स्त	स्त	स्त	स्त	स्त
skh	st	sth	sn	sp	sph	sm	sy	sr	sl		
स्व	स्स	स्स	स्स	स्स	स्स	स्स	स्स	स्स	स्स	स्स	स्स
sw	ss	hn	hm	hy	hr	hl	iti	subham	bhūyāt.		

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper is heavily stained with large, irregular brown and reddish-brown spots, particularly concentrated along the right edge and bottom, suggesting water damage or mold. The page is framed by a dark border.

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. V.

क्क्य क्य त्त्य त्त्य क्त्र क्त्र क्त्र्य क्त्र्य क्त्व क्त्व

kkyy kty ktr ktry ktw

क्त्य क्त्य क्षण क्षण्य क्ष्म क्ष्म्य क्ष्य क्ष्म क्ष्व

kny kshn kshry kshn kshmy kshy kshr kshw

क्षल ग्द ग्य ग्य ग्ध्य ग्ध्व ग्न्य ग्न्य ग्न्य ग्न्य

kshl gddh gjy gdy gdhyy gdhw gny gbhy gmy gry

घ्य घ्य च्य च्य च्छ च्छ ज्य ज्व ज्यज्य

ghry chhy chchyy chchhr chchhw jyy jjw jny

ञ्च ञ्च ञ्य ञ्य ञ्य ञ्य ञ्य ञ्य ञ्य ञ्य

nchchh nchhy njy dbhy ndy ndr ndw nny nthy nhm

ण्य ण्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य

nyh nhw lky lkr lty ltr ltry llw lny lmy

त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य

try tsth tsn tsny tsm tsy tsr tsw dqr ddr

द्य द्य द्य द्य द्य द्य द्य द्य द्य द्य

dbhy dbhr dmy dry dvy dvr dhry nty ntr ntry ntw

न्य न्य न्य न्य न्य न्य न्य न्य न्य न्य

ntvy nts ntsy ntsw nthy nthw ndy ndr ndw

क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म

ndhm ndhy ndhw nmy nmr pry ply psth psn psy

म्य म्य म्य म्य म्य म्य म्य म्य म्य म्य

mny mpsy mby mbhy lgy lpl lpty lpsm shthy

ष्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य स्व्य

shny sky sty stry stw sphy svy hny

ابج و دوزش شصت طع

تک کہ لے مرنے پہ لائی ہے

باب حج بدو رئیس شریعت طالع

بقیہ کتب بلعمین بحسب بلائی ہے

جانبی حج بعد از حرس شش خط ح

حق حکم جل هم من جبر جبر جلا حی ہے

سایست سج شد سرش شش سفسط سع
 سق سک سل سم سن سه سه سلا سی سه

صا صت صج صد صر شش ضض صط صع
 صق صک ضل ضم صن صه ضن ضلاهی

طا طت طج طد طر طش طض طط طع
 طق طک ظل ظم ظن طو طه طلا طی

بسم الله الرحمن الرحيم
الحمد لله رب العالمين

والصلاة والسلام على
سيدنا محمد وآله الطيبين

طاهرين أجمعين
اللهم صل على محمد

وعلى آل محمد
الطيبين الطاهرين

اللهم صل على
سيدنا محمد وآله

الطيبين الطاهرين
اللهم صل على محمد

عاعت عج عد عرس عرس عرس عرس
عوق علك عل عم عوب عوح علا عی

عافت عج مد فر عرس عرس عرس عرس
عوق علك عل فم فوب فوح علا عی

عاکت عج کد کر عرس عرس عرس عرس
عوق علك کل کم کوب کوح علا عی

الحمد لله رب العالمين

والصلاة والسلام على من لا نبي بعده

وبعد فقد حضر في هذا المجلس

الحق المصطفى من العلماء

الفاضلين والبررة

والأفاضل

ماستج مد مرشش من مطمع
موقه ملك مل مهم من موهه ملاهى

ماستج مد مرشش من مطمع
موقه ملك مل مهم من موهه ملاهى

احب دنو حطى كل من قشش شك ضطع لا
البعده المذنب الفقير عبد الله حسدى رين غفر ذنبه

الحمد لله الذي جعل
العلم من أجل

الحمد لله الذي جعل
العلم من أجل

الحمد لله الذي جعل
العلم من أجل

PERSIAN WRITING,

Naskh-talikh

مرکز در بند کے مروان

عزیزان مومن
و کاویان و
در بند کے مروان
عزیزان مومن

نور دین آرمی زادہ

گھوت or گھونت v. a. *gulp, drink, guzzle.*

گھور v. a. *stare at; frown at.*

گھوم v. n. *go round, turn, roll.*

گھبر v. n. *thunder.*

گھیب v. a. *mix, mingle, make paste.*

ل

ل v. a. *bring; breed, produce.*

لاد v. a. *lade, load.*

لپتا v. n. *cling, stick, adhere.*

لپیت v. a. *wrap up, fold, spread.*

لتر or لتر v. n. *be draggled.*

لتیا v. a. *kick.*

لتپتا v. n. *stagger, trip.*

لتک v. n. *hang, dangle.*

لجا v. n. *blush, be ashamed.*

لچ or لچا v. n. *bend.*

لچک v. n. *spring, bend.*

لچکا v. n. *jolt, strain.*

لچلچا v. n. *be clammy; be elastic.*

لرز v. n. *shake, quiver, tremble.*

لر v. n. *fight, quarrel.*

لرکھرا or لربرا v. n. *stammer; stagger.*

لرہ or لرھک or لرکھ v. n. *roll, fall off, slide.*

لریا v. a. *thread, string.*

لس v. n. *become, befit; shine.*

لسلسا v. n. *be clammy, agglutinate.*

لک v. n. *lie hid, be concealed.*

لکھ v. a. *write.*

لکھ v. a. *see, look at; understand.*

لکھلکھا v. n. *gasp, pant (with heat, &c.).*

لگ v. n. be, be applied, be- long, suit.	لہک v. n. warble, quaver ; glitter.
لجّا v. n. long ; v. a. cause to long.	لي v. a. take, get, accept, win.
للكار v. a. call, bawl after, challenge.	ليپ v. a. plaster.
لما v. a. lengthen.	ليت v. n. repose, lie down, rest.
لنگرا v. n. limp.	ليس v. a. plaster, spread ; kindle.
لويہ v. n. be enamoured.	ليل v. a. swallow, gulp.
لوت v. n. wallow.	م
لوت v. n. turn over ; turn back.	ماپ v. a. measure.
لوت v. a. plunder ; squander.	مار v. a. smite, beat, mar, ruin, destroy.
لوک v. a. catch.	مان v. a. believe, allow, obey.
لوک v. n. shine, flash, lighten.	مانج v. a. scour, scrub, clean.
لوک v. a. see.	ماند v. a. rub ; starch.
لہ v. n. answer, avail, sig- nify.	مانگ v. a. ask for, require, want.
لہرا v. a. tantalize ; undulate ; put off.	متر v. a. persuade.

مَسَحَ v. a. churn; knead,
work.

مَاتَ v. n. expire, be effaced.

مَتَكَ v. n. wink, ogle, coquet.

مَتَيْتَا v. n. wink at, connive at.

مَجَّ v. n. shut, close.

مَجَّيَا v. a. make, stir, commit.

مَجَّوَرَّ v. a. twist, break by
twisting.

مُورَ or مَرَّ v. n. die, expire,
cease.

مُرَجَّيَا v. n. wither, fade, pine,
droop.

مُرَّكَ v. n. twist, writhe.

مُرَّوَرَّ v. a. twist, writhe, gripe.

مُرَّهِيَا or مَرَّ v. n. be twisted.

مَرَّيَا v. a. paste.

مُسْكَا or مُسْكِرَا v. n. smile, grin,
smirk.

مُسَكَّتَ v. n. be torn, be split.

مَسَلَ v. a. crush, bruise.

مَكَّرَ v. a. deny.

مَلَّ v. a. rub, anoint.

مِلَّ v. n. be mixed, meet; be
got.

مُنْدَ v. n. be shut, be closed.

مَوَّتَ v. n. make water.

مُوسَّسَ v. a. pilfer, steal, de-
fraud, snatch.

مَوْلَ v. n. bloom, bud; in-
toxicate.

مُونَدَّ v. a. shave; instruct;
wheedle.

مَوَّهَ v. a. allure, charm, steal.

مَهَمَّ v. a. churn.

مَهَكَّتَ v. n. perfume, emit
odour.

مَيَّجَ v. a. rub (with the hands).

مَيَّسَ v. a. grind, pulverise,
tweak.

مینج v. a. rub, scour.

ن

ناب v. a. measure, weigh.

ناچ v. n. dance.

ناد v. a. yoke.

نانگه v. a. step across, leap over.

نبار v. a. keep thy word ; spend.

نیه v. n. serve, succeed, afford.

نیر v. a. spend, end, perform.

نیت or نیتا v. a. settle, conclude, decide.

نهار v. a. pour ; purify (water, &c.).

نت v. a. deny.

نجا v. a. spy.

نجوت v. a. twitch.

نچور v. a. wring, squeeze, extort.

نرکھ or نریکھ v. a. spy, look at.

نسا v. a. spoil, destroy, squander.

نکار v. a. refuse.

نکل v. n. be extracted, issue, escape.

نکوس or نکھوس v. a. grin.

نکھر v. n. be peeled, skinned, cleaned.

نکھیا v. a. claw, scratch.

نگچا v. n. approach.

نگل v. a. swallow, gulp down.

نگند v. a. quilt.

نمنا v. a. strengthen, ameliorate.

نو v. n. bend, stoop, be obedient.

نوج v. a. pinch, gripe.

نہا or نہا v. n. bathe, wash.

نہار v. a. look at, watch, spy,
see.

نہر or نہر v. n. condescend,
bend, stoop.

نید or نیند v. n. sleep.

نیند v. a. deny; blame, cen-
sure.

نیو v. n. stoop.

نیوتا or نیوت v. a. invite.

و

وار v. a. surround; offer (in
sacrifice).

ورغلا v. a. deceive, inveigle.

وینچہ v. a. skin.

ہار v. n. lose, be overcome (in
play).

ہانپ v. n. pant, be out of
breath.

ہاند v. n. wander, ramble.

ہانٹ v. a. drive; bawl to.

ہت v. a. kill.

ہتہیا v. a. seize.

ہتک or ہت v. n. move, go
back, retire, shrink.

ہتہ v. n. be peevish, be per-
verse.

ہتہر v. n. hurry, be impa-
tient.

ہچک v. n. draw back, shrink,
waver.

ہچکا v. a. jolt.

ہچکچا v. n. doubt, hesitate,
falter.

ہدیا v. n. hesitate, be alarm-
ed.

ہرا v. a. win, beat (at cards),
tire.

هرا v. a. lose, mislay.

هرکت v. n. stop; be scorched.

هرکبه v. n. blow (as a flower);
be delighted.

هریا v. n. become green; v. a.
stop, prevent.

هلبلا or هریرا v. n. be confused,
hurry.

هرهرا v. n. shudder; crash

هکلا v. n. stammer, stutter.

هگ v. n. go to stool.

هل v. n. shake, be moved;
be tamed.

هلب v. n. toss, tumble about.

هلس v. n. be rejoiced, be
pleased,

هلکار v. a. set on, instigate.

هَلُور or هَلُکور v. n. agitate,
perplex, fluctuate.

هَلُور or هَلُکور v. a. gather; bil-
low, wave.

هَلُگ v. n. be hung on, stick.

هَلُهلا v. n. shake, tremble;
v. a. shake.

هَلِیا v. n. nauseate.

هَمک v. n. assault, stretch for
wards.

هن v. a. kill, strike.

هنپه v. n. pant, be out of
breath.

هِنْدور v. a. puddle.

هِنْدَا v. a. banish, expel.

هنس v. n. laugh.

هنکار v. a. expel; bawl to;
hoist sails.

هِنرنا v. n. neigh.

هو v. n. <i>be, exist, become.</i>	هیر v. a. <i>look after ; hunt,</i>
هوچ v. a. <i>miss, err, mistake.</i>	<i>catch.</i>
هول v. a. <i>goad, thrust, push.</i>	هیل v. n. <i>swim.</i>
	هینکار v. a. <i>low.</i>

THE END.

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ERRATA.

- Page 5, line 12, for ^صآخِرُ الأَمْرِ read ^صآخِرُ الأَمْرِ
- 12, — 9, for ^ببَأي عَجْمِي ثَقِيلَه read ^ببَأي عَجْمِي ثَقِيلَه
- 14, note, last line but one, for *variatio* read *variation*.
- 24, line 16, for (*allāh*) read (*allāh*).
- 43, — 17, for ^ييَه read ^ييَه
- 45, — 13, for *invariably* read *generally*.
- 66, lines 5 and 7, under the plural, for *I* read *we*.
- 71, — 11 and 13, under the plural, for *I* — *we*.
- 90, line 2, for ^سسَنَك read ^سسَنَك
- 99, — 5, for ^ججَهْتَه — ^ججَهْتَه
- 99, — 7, for ^تتَبَجَا — ^تتَبَجَا
- 104, — 11, for *sames* — *same*.
- 138, — 12, for ^تتَاكِيدِ دِي — ^تتَاكِيدِ دِي
- 140, — 12, for ^ممُبالَغَه — ^ممُبالَغَه
- 157, — 14, for ^ااَنَك — ^ااَنَك
- 166, — 7, for ^تتَتَوَل — ^تتَتَوَل
- 168, — 11, for ^ججَهْجَهْكَ — ^ججَهْجَهْكَ

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